



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

THE FAITHS OF THE PEOPLES.

THE FAITHS OF THE PEOPLES

BY J. FITZGERALD MOLLOY,

AUTHOR OF

"COURT LIFE BELOW STAIRS; OR, LONDON UNDER THE GEORGES," "ROYALTY RESTORED;
OR, LONDON UNDER CHARLES II.," "THE LIFE AND ADVENTURES OF EDMUND KEAN,"
"THE LIFE AND ADVENTURES OF PEG WOFFINGTON," ETC., ETC.

IN TWO VOLUMES.

VOL. II.



London:

WARD AND DOWNEY,

12, YORK STREET, COVENT GARDEN, W.C.

1892.

[All rights reserved.]

CM

CHARLES DICKENS AND EVANS,
CRYSTAL PALACE PRESS.

CONTENTS.

PAGE

CHURCH OF THE NEW JERUSALEM 1

MORNING SERVICE AT ARGYLE SQUARE.

THE UNITARIANS 35

SUNDAY MORNING WITH THE REV. STOPFORD BROOKE.

X MONASTICISM IN ENGLAND 65

VESPERS AT THE CARMELITE CHURCH, KENSINGTON.

THE FIRST DAY MEETING OF THE SOCIETY OF FRIENDS 84

THE SALVATION ARMY 113

SUNDAY EVENING AT REGENT CIRCUS BARRACK.

X MONASTICISM IN THE CHURCH OF ENGLAND . 138

FATHER IGNATIUS AT THE WESTMINSTER TOWN HALL.

	PAGE
THE CHRISTIAN <u>REUNION</u> SCHEME	167
MORNING SERVICE AT ALL SAINTS, LAMBETH.	
EVENSONG SERVICE AT ST. PAUL'S	182
THE <u>MORAVIANS</u>	195
SUNDAY MORNING IN FETTER LANE CHAPEL.	
SATURDAY AFTERNOON WITH THE <u>SEVENTH DAY</u> BAPTISTS	209

THE
FAITHS OF THE PEOPLES.

CHURCH OF THE NEW JERUSALEM.

MORNING SERVICE AT ARGYLE SQUARE.

EMANUEL SWEDENBORG may be said to have inherited his love of mysticism from his father, who was Bishop of Skara, and Professor of Theology to the University of Upsala; a man with no mean opinion of his learning and power, who believed himself in constant communication with angels.

Emanuel came into the world in 1688; and he tells us that from his fourth to his tenth year his thoughts were continually engrossed by reflecting on God, on salvation, and on the supernatural affections of man. "I often," he adds, "revealed things in my discourse which filled my parents with astonishment, and made them declare at times that certainly the angels spake through my mouth." From the first he gave proof of his high intellectual abilities. He rapidly

mastered the classics and mathematics, and on leaving the University of Upsala at the age of twenty-two, set out on his travels through Europe, that he might see the world and study philosophy.

Thirsting for knowledge he made the most of his opportunities, and everywhere sought the society of the famous and the learned. He spent a year in London and at Oxford, and four years in various Continental cities. He then returned to Sweden brimful of projects, dreaming of inventions, and resolved on establishing a scientific journal. Being introduced to King Charles XII. he was appointed by His Majesty Assessor Extraordinary in the Royal College of Mines, and Associate Engineer with Polhem, called the Archimedes of Sweden. He greatly assisted the King in his military operations, and when Charles was killed at the siege of Frederickshall, his successor, Queen Ulrica Eleanora, ennobled the Swedenborg family, whereby Emanuel, as the eldest living member, subsequently became entitled to sit in the House of Nobles.

Whilst taking part in legislative schemes, he continued to devote himself to scientific studies, and published many works dealing with the level of the seas and tides in the ancient world ; the position and motion of the earth and planets with respect to the sun ; the division of money and measures which would facilitate calculation and avoid fractions ; plans for

the construction of dykes, docks, and sluices; explanations concerning the phenomena of chemistry and physics by geometry; means of discovering the powers of vessels by the application of mechanical principles, for which he was elected a member of the Academy of Science at Upsala, corresponding member of the Academy of Science at St. Petersburg, and member of the Academy of Science at Stockholm. Still, in the interests of his profession and in the fulfilment of his duties as assessor, he visited mining and smelting works in various countries, and made scientific experiments. But his philosophical studies speedily led him beyond the reach of things mechanical, and soon after passing his thirtieth year he strove to arrive at a scientific explanation of the universe. Later he became desirous of discovering the relation between soul and body, and of finding the subtle link uniting the finite and the infinite.

In 1719 he resolved to travel once more and seek his fortune in mining. He was of opinion that "he must indeed be a fool who is loose and irresolute, who sees his place abroad, yet remains in obscurity and wretchedness at home, where the Furies, Envy and Pluto, have taken up their abode and dispose of all rewards, and where all the trouble I have taken is met with such shabbiness." He therefore left Sweden, and whilst in Amsterdam published five pamphlets in

Latin, relating to scientific subjects. Subsequently, he travelled through Holland, France, and Italy, his mind occupied in striving to solve the mysteries of life and death.

Metaphysical principles and mathematical deductions brought him, he says, neither the wisdom he sought nor the comfort he desired; and by degrees he began to look for answers to the problems that troubled his soul, not from science, but from inspiration. This happened about his fifty-fifth year. Writing of himself, he says: "For many years before my mind was opened and I was enabled to speak with spirits, there were not only dreams informing me of the matters that were written, but also changes of state when I was writing, and a peculiar extraordinary light in the writings. Afterwards there were many visions when my eyes were shut; light miraculously given; spirits influencing me as sensibly as if they touched my bodily senses; temptations also from the evil spirits, almost overwhelming me with horror; fiery lights; words spoken in early morning; and many similar events.

"Flames of various sizes and different colours and splendour were seen by me, and this so often that for several months when writing a certain work, scarcely a day passed in which there did not appear before me flames as vivid as those of a common fire, which

were so many attestations of the truth of what I was writing; and this was before the time when spirits began to speak with me as man to man."

He declares he was first introduced by the Lord to natural sciences, that he might better understand the revelation subsequently made to him. According to his belief One appeared before him, who said: "I am the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write." "The same night the world of spirits, Hell and Heaven, were convincingly opened to me, where I found many persons of my acquaintance of all conditions. From that day forth I gave up all worldly learning, and laboured only in spiritual things, according to what the Lord commanded me to write. Thereafter the Lord daily opened the eyes of my spirit to see in perfect wakefulness what was going on in the other world, and to converse, abroad awake, with angels and spirits."

It is notable that from his youth he was able to retain his breath for a considerable time without suffocating; and when praying or lost in thought, the actions of his lungs became suspended, as in the case of trance. This act of withholding the breath which was perfectly natural to him, has been practised by many occultists as a means of inducing supersensual vision.

When the vision appeared, and the mission was given to him, he was staying in London ; and regarding this second visit, a well-authenticated story is narrated by one Brockmer, who lived in Fetter Lane, and is printed in William White's "Life of Swedenborg." This delightfully quaint statement runs as follows :

"In the year 1743, one of the Moravian Brethren named Seniff made acquaintance with Mr. Emanuel Swedenborg while they were passengers in a post-yacht from Holland to England. Mr. Swedenborg, who was a God-fearing man, wished to be directed to some house in London where he might live quietly and economically. Mr. Seniff brought him to me, and I cheerfully took him in. Mr. Swedenborg behaved very properly in my house. Every Sunday he went to the church of the Moravian Brothers in Fetter Lane. He kept solitary yet came often to me, and in talking expressed much pleasure in hearing the Gospel in London. So he continued for several months, approving of what he heard at the chapel.

"One day he said to me he was glad the Gospel was preached to the poor, but complained of the learned and rich, who he thought must go to hell. Under this idea he continued several months. He told me he was writing a small Latin book, which would be gratuitously distributed among the learned men in the Universities of England. After this he did

not open the door of his chamber for two days, nor allow the maid-servant to make the bed and dust as usual. One evening when I was in a coffee-house, the maid ran in to call me home, saying that something strange must have happened to Mr. Swedenborg. She had several times knocked at his door without his answering or opening it. Upon this I went home and knocked at his door, and called him by name. He then jumped out of bed, and I asked him if he would not allow the servant to enter and make his bed. He answered no, and desired to be left alone, for he had a great work on hand.

“This was about nine in the evening. Leaving his door and going upstairs, he rushed up after me, making a fearful appearance. His hair stood upright, and he foamed round the mouth. He tried to speak but could not utter his thoughts, stammering long before he could get out a word. At last he said that he had something to confide in me privately, namely that he was Messiah, that he was come to be crucified for the Jews, and that I (since he spoke with difficulty) should be his spokesman, and go with him to-morrow to the synagogue, there to preach his words. He continued: ‘I know you are an honest man, but I suspect you will not believe me. Therefore the angel will appear at your bedside early in the morning, then you will believe me.’ I now began to be afraid,

and considered a long time ere I replied. At last I said : ‘ You are, Mr. Swedenborg, a somewhat ancient man, and as you tell me have never taken medicine ; wherefore I think some of a right sort would do you good. Dr. Smith is near, he is your friend and mine, let us go to him, and he will give you something fitted for your state. Yet I shall make this bargain with you, if the angel appears to me and delivers the message you mention, I shall obey the same. If not, you shall go with me to Dr. Smith in the morning.’

“ He told me several times the angel would appear to me, whereupon we took leave of each other and went to bed. In expectation of the angel I could not sleep, but lay awake the whole night. My wife and children were at the same time very ill, which increased my anxiety. I rose about five o’clock in the morning. As soon as Mr. Swedenborg heard me move overhead, he jumped out of bed, threw on a gown, and ran in the greatest haste up to me, with his night-cap half on his head, to receive the news about my call.

“ I tried by several remarks to prepare his excited mind for my answer. He foamed and cried again and again : ‘ But how—how—how ? ’ Then I reminded him of our agreement to go to Dr. Smith. At this he asked me straight down : ‘ Came not the vision ? ’ I answered : ‘ No ; and now I suppose

you will go with me to Dr. Smith.' He replied : ' I will not go to any doctor.' He then spoke a long while to himself. At last he said : ' I am now associating with two spirits, one on the right hand and the other on the left. One asks me to follow you, for you are a good fellow ; the other says I ought to have nothing to do with you, because you are good for nothing.' I answered : ' Believe neither of them, but let us thank God, who has given us power to believe in His word." He then went downstairs to his room, but returned immediately and spoke, but so confusedly that he could not be understood. I began to be frightened, suspecting that he might have a penknife or other instrument to hurt me. In my fear I addressed him seriously, requesting him to walk downstairs, as he had no business in my room.

"Then Mr. Swedenborg sat down in a chair and wept like a child, and said : ' Do you believe that I will do you any harm?' I also began to weep. It commenced to rain very hard. After this I dressed. When I came down I found Mr. Swedenborg also dressed, sitting in an arm-chair with a great stick in his hand and the door open. He called : ' Come in, come in,' and waved the stick. I wanted to get a coach, but Mr. Swedenborg would not accompany me. I then went to Dr. Smith, Mr. Swedenborg's intimate friend, and told him what had happened, and asked also

that he would receive Mr. Swedenborg into his house. He had, however, no room for him ; but engaged apartments for him with Mr. Michael Carr, the wig-maker in Warner Street, Cold Bath Fields, three or four houses from his own.

“ Whilst I was with Dr. Smith, Mr. Swedenborg went to the Swedish Envoy, but was not admitted, it being post-day. Departing thence he pulled off his clothes and rolled himself in very deep mud in a gutter. Then he distributed money from his pockets among the crowd which had gathered. In this state some of the footmen of the Swedish Envoy chanced to see him, and brought him to me very foul with dirt. I told him that a good quarter had been taken for him near Dr. Smith, and asked him if he was willing to live there. He answered ‘Yes.’ I sent for a coach, but Mr. Swedenborg would walk, and with the help of two men he reached his new lodging.

“ Arrived there, he asked for a tub of water and six towels, and entering one of the inner rooms, locked the door, and spite of all entreaties would not open it. In fear lest he should hurt himself the door was forced, when he was discovered washing his feet and the towels all wet. He asked for six more. I then went home and left six men as guards over him. Dr. Smith visited him and administered some medicine, which did him much good.

“After this, I continued to visit Mr. Swedenborg, who at last had only one keeper. He many times avowed his gratitude for the trouble I had with him. He would never leave the tenet, however, that he was Messiah. One day when Dr. Smith had given him a laxative, he went out into the fields, and ran about so fast that his keeper could not follow him. Mr. Swedenborg sat down on a stile and laughed. When his man came near him, he rose and went to another stile, and so on. When the dog days began he became worse and worse. Afterwards I associated very little with him. Now and then we met in the streets, and I always found he retained his former opinion.”

To this narrative, Aron Mathesius, minister of the Swedish Church and Chaplain to the Embassy, adds: “The above account was word by word delivered to me by Mr. Brockmer, an honest and trustworthy man, in the house and presence of Mr. Burgman, minister of the German Church, the Savoy, London, while Swedenborg lived.”

In the diary which Swedenborg kept, many strange dreams or visions are recorded with much minuteness and gravity. In one, he narrates that he spoke as if awake, and felt that certain prayers were put into his mouth. He repeated these, and then states: “At that moment I sat in His (Christ’s) bosom, and saw Him face to

face. It was a face of holy mien and altogether indescribable, and He smiled so, that I believe His face had indeed been like this when He lived on earth. He spoke to me and asked whether I had a certificate of health. I answered, 'Lord, Thou knowest that better than I.' '*Do then,*' He said, which signified as far as I perceived in my mind, to love Him in reality, or that I should do what I had vowed." This is set down under date, April, 1774. Scarcely a day or night passed that did not bring him visions of women and angels, of dogs and boars, of kings and queens, of things incomprehensible, and matters bewildering. "I seemed to be with Christ," he writes in October, "with Whom I conversed without ceremony. He borrowed a little money from another, about five pounds. I was sorry that He did not borrow of me. I took two pounds, of which methought I let one drop, and then the other. He asked what it was. I said, 'I have found two,' one being probably dropped by Him. I offered, and He took them. In such an easy manner did we seem to live together. It was a state of innocence."

In the following year a remarkable revelation was made to him. "I was in London," he stated to his friend Mr. Robsaham, "and dined late at my usual quarters, where I had engaged a room in which to prosecute my studies in Natural Philosophy. I was

hungry, and ate with a great appetite. Towards the end of the meal I remarked that a kind of mist spread before my eyes, and I saw the floor of my room covered with hideous reptiles, such as serpents, toads, and the like. I was astonished, having all my wits about me, being perfectly conscious. The darkness attained its height, and then passed away. I now saw a Man sitting in the corner of the chamber. As I had thought myself alone, I was greatly frightened when he said to me, 'Eat not so much.' My sight again became dim, but when I recovered it I found myself alone in my room. The unexpected alarm hastened my return home. I did not suffer my landlord to perceive that anything had happened, but thought over the matter attentively, and was not able to attribute it to chance or any physical cause." His commission, as already stated, was then given him.

The year in which this vision appeared he returned to Sweden after an absence of over two years, resumed the duties of Assessorship, and began to study Hebrew that he might read the Scriptures in the original tongue. As he read the wisdom of the Word was revealed to him and written down by him for the benefit of his kind.

In 1746, however, he resigned his duties that he might devote himself wholly "to the new function to which the Lord had called him." A higher degree

of rank was offered him and declined, lest it should be the occasion of inspiring him with pride. He now decided, as he narrates, "to print and publish various unknown Arcana, which have either been seen by me or revealed to me, concerning Hell and Heaven, the state of man after death, the true worship of God, the spiritual sense of Scripture, and many important truths tending to salvation and true wisdom." About this time he also began his spiritual diary.

Quiet in manner and modest in conversation, he never sought to bring others to his way of thinking; satisfying himself with printing and circulating his books. He passed days in a state of trance, during which all his bodily faculties seemed suspended, and nights in warring with the spirits of evil, who powerfully assailed him. In his diary are complaints of the pains they had inflicted on different parts of his body, "as upon my feet, so that I could scarcely walk; upon the dorsal nerves, so that I could scarcely stand; and upon parts of my head with such pertinacity that the pains lasted for some hours. I was clearly instructed that such sufferings are inflicted upon man by evil spirits." Whether his seership was as his followers hold, a natural result of intellectual and moral development open to all men, or an abnormal condition of mind, must remain an unanswered question; but he proved himself to possess powers

common to many spiritualistic mediums of the present day, by which he predicted events hidden in the future, gave information concerning the dead that was verified by their friends, and described occurrences happening at great distances which news subsequently confirmed. Concerning his seership there can be little doubt, as various well-authenticated proofs of it are given. Once, when he arrived at Gottenburg from England on the 19th of July, 1759, he became, two hours after landing, much agitated, and declared a dangerous fire had broken out at the Sudermalm in Stockholm, three hundred miles distant, and was spreading fast. He feared it would reach his own house, and was in great perplexity. Not until two hours had passed, during which he gave minute descriptions of the scene, did he exclaim: "Thank God, the fire is extinguished the third door from my house." Two days later came news from Stockholm verifying his statements in every particular.

Rumours of his power spread abroad, and he was immediately beset by curious people. Amongst his visitors came the widow of one Marteville, a Dutch ambassador to Sweden. Of late she had been sued for twenty-five thousand guilders—which she was certain her husband had paid, though she was unable to find the receipt. She stated her trouble to Swedenborg,

who promised that if he should meet Marteville in the spiritual world he would make inquiries of him concerning the matter.

Eight days later, as the lady's second husband narrates, Marteville appeared to his wife in a dream, and "mentioned to her a secret place in his English cabinet where she would find, not only the receipt, but also a hairpin set with twenty brilliants, which had been given up as lost. This happened about two o'clock in the morning.

"Full of joy my wife rose and found them in the place designated. She returned to bed and slept till nine o'clock. About eleven in the forenoon Swedenborg was announced. His first remark before my wife had time to speak was, that he had seen several spirits during the night, and amongst them Marteville. He wished to talk with him, but Marteville excused himself on the plea that he must go and discover something of importance to his wife.

"This is the true statement of the affair in which my wife was concerned. I do not attempt to penetrate the mystery. I am merely required to make a plain statement of facts, and this duty I perform."

Charles Leonard de Stahlhammer, who declares himself no follower of Swedenborg, and regrets that "the only weakness of this truly honest man was his belief in the apparition of spirits," tells the following

story. A short time after the death of the Prince of Prussia, Swedenborg went to Court which he was in the habit of attending regularly. When the Queen saw him she exclaimed in jest: "Well Mr. Assessor have you seen my brother?" Swedenborg answered he had not, whereon she replied: "If you should see him remember me to him."

"Eight days after Swedenborg came to Court, but so early that the Queen had not left her apartment, where she was conversing with her maids and other ladies. He did not wait for the Queen's coming out, but passed directly to her room, and whispered in her ear. The Queen, struck with astonishment, was taken ill and did not recover herself for some time. After she had come to herself she said to those about her, 'There is only God and my brother who can know what he has just told me.' She owned he had spoken of her last correspondence with the Prince, the particulars of which were known to themselves alone."

On another occasion when a company had listened to the seer's description of the spiritual world, one of them asked who of those present would die first. Swedenborg sat in profound silence for a time, and then said: "Olof Olofson will die to-morrow morning at forty-five minutes past four o'clock."

The man whose name was mentioned was not

amongst the party, but known to them. One of Swedenborg's hearers went next morning to Olofson's house, but on his way met a servant who said his master had died of apoplexy. The clock in Olofson's room had stopped at forty-five minutes past four.

On the other hand he amused and interested his friends by accounts of various conversations he enjoyed with spirits of the departed, and by details he was enabled to furnish regarding the position and occupation of many distinguished persons. Louis XIV. was in great dignity in the spiritual world, and governed the best society of the French nation. Clement XII. for some time presided over the Papists in the world of spirits, "but abdicated of his own accord, and passed over to the Reformed Christians, among whom he still is, and enjoys a blessed life." Benedict XIV. associated with cunning and malicious spirits; he loved the Jesuits, and when they were shown to be devils he still clung to them. He was therefore consigned to the cavern of a harsh corrector, who punished him severely. Afterwards he was led by various windings to the deepest of the Papal hells, into which he rushed as to his appointed and congenial place. Sixtus V. confided to Swedenborg that "the saints were nobodies." He said "he led the same active life that he had done on earth, and that every

morning he prescribed for himself nine or ten things to be accomplished before evening." St. Ignatius Loyola had no pleasure in being thought a saint. St. Francis Xavier is described as a cunning magician, and when Swedenborg met him he was quite idiotic, yet he had sense enough to state that in the place where he is confined he is not insane, for idiocy only comes on whenever he fancies himself a saint. When a worshipper calls for St. Agnes, "she goes out and asks what is wanted with a humble shepherdess; and her companions join her and chide the worshipper even to shame. Agnes is watched lest she should grow proud. She is now removed elsewhere, and is not tolerated amongst upright women unless she confesses her own badness."

Swedenborg's life and liberty were attempted to be taken. His nephew Bishop Filenius whom he compared to Judas Iscariot, conceived the idea of shutting him in a madhouse, a device which a friend made known to Swedenborg and besought him to fly. The seer went into his garden, fell upon his knees and prayed that God might direct his actions. He then rose and said no evil should touch him, which proved true, for his rank and inoffensive character saved him from the threatened fate.

It is stated that one day a young man came to

his house and demanded speech of him. The servant being suspicious of the visitor, said her master was out; but the fellow not believing her word rushed into the garden, when his cloak caught in a lock and his naked sword fell to the ground. His wicked design being thus exposed he escaped in haste.

The latter part of Swedenborg's life was spent chiefly in Holland and in England. His habits were simple, his days uneventful, and his diet principally consisted of vegetables, with brown bread and milk. He died in London on the 29th of March, 1772, in the eighty-fourth year of his life. He left behind him many theological works dealing with all things in heaven and on earth.

According to him, the last judgment is not followed by the destruction of the world; for he declares neither the visible heaven nor the habitable earth can be destroyed, but will exist for ever. Earth is but a preparatory school for heaven. All judgment takes place in the spiritual world, where all men congregate after death. A judgment takes place in the world of spirits whenever a Church comes to its end, that is when its charity, *and consequently its faith* are dead, and all that remains is a mere empty form of life. A judgment took place at the end of the Jewish Church. "*Now is the judgment of this world,*" were the Lord's

own words. Yet there was at that time no visible judgment in the natural world. Swedenborg affirms that a similar judgment was passed upon the Christian Church towards the middle of the last century, and the best test of the truth of his affirmation is the religious state as seen in the history and literature of Christendom at that period.

Hell consists of those who have rejected the Lord and His word, and given themselves up to the vanities of the world and indulgence of self.

In heaven the Lord's commandments are obeyed from willing obedience and love; in hell there is neither love nor willing obedience. The Lord rules the hells as well as the heavens; but they are ruled through the fear of punishment, evil and punishment being inseparably conjoined, and the order which is thus maintained is similar to that maintained in our prisons, an order which can only be preserved by outward force.

The "Angelic heaven," he states, "is so immense that it corresponds to every particular in man, exterior and interior, myriads of angels going to the formation of every member, organ, and viscus, and to the affections of each; and it was given me to know that this heaven cannot by any means exist except by drafts from innumerable earths!" That is to say, the inhabitants of the universe together form that mystical

body to which the Apostle Paul alludes, and the *uses* performed by the inhabitants of each world correspond to the function or use of some organ or member of the natural body; thus the dwellers on our earth perform for the mystical body the functions of the skin.

Marriage it appears, notwithstanding the words of Christ upon the subject, exists in heaven; for sex, he holds, being essentially of the soul, is therefore indestructible, and consequently a man lives a man, and a woman lives a woman, after death; and since it was ordained from creation that the woman should be for the man, and the man for the woman, and thus that each should be the other's, and since that love is innate in both, it follows that there are marriages in heaven as well as on earth. Marriage in heaven is the union of two into one mind. In man the understanding is predominant, in woman the will; but in the marriage of minds there is no predominance, for the will of the wife becomes also the will of the husband, and the understanding of the husband becomes that of the wife, because each loves to will and think as the other wills and thinks, and thus they will and think mutually and reciprocally. Hence their conjunction; so that in heaven two married partners are not called two but one angel. When this conjunction of minds descends into the lower principles which belong to the body, it is perceived and felt as love, and

that love is conjugal love. It is almost needless to say that, according to Swedenborg's teaching, marriages on earth are at this day entered upon so generally from merely worldly and sensual motives, and with so little regard to similarity of mind, that not in all cases are they maintained and perpetuated in the other life. Married partners commonly meet after death, but if internal differences of mind are manifested they separate. If, however, they have led good lives, fitting partners are found for them, and a true marriage takes place to last to eternity. True conjugal love can exist only between two, and in polygamists and adulterers it is utterly destroyed. It is the foundation love of all good loves, and is essential chastity. The children of a true marriage derive from their parents, the sons a faculty of becoming wise, the daughters a faculty of loving what wisdom teaches.

In the strict sense of the word, in heaven they neither marry nor are given in marriage. Pairs are born in the world. Space and circumstances may divide them; but being parts of one whole, there is a continual longing for union. Their meeting and recognising each other in heaven are only the completion of what in essentials had been effected before upon earth.

An exposition of the Books of Genesis and Exodus is given in one of Swedenborg's works, called "The

Arcana Cœlestia." From this we learn that the Book of Genesis, from its beginning to the call of Abram (chapters i. to xi.), was not written by Moses, but is a fragment of an older Scripture; neither are those early chapters matter-of-fact history, but compositions in the form of history, symbolical of things celestial and spiritual. With Abram, or rather with Eber, actual history begins. In both cases however, the Scriptures are in very truth the Word of God, every syllable and expression therein being His; Moses, David, the Prophets, and the Evangelists were simply the divine penmen, who wrote from the dictate of a living voice. That there was a more ancient Word is proved by the allusions in Numbers xxi. 14, and Joshua x. 13, to the *Book of the Wars of Jehovah* and to the *Book of Jasher*. In the Word are three senses or meanings—the celestial, the spiritual, and the natural or literal. These three senses make one by correspondence.

The Psalms, which have been a spiritual treasury to Christians in all ages, acquire a new power when it is found that they contain within them a description of all those states through which our Lord passed while on earth during the process of the glorification of His humanity. In his "Exposition of the Doctrine of the New Church," the beliefs of Protestants are compared with those of Catholics, the conclusion at

which he arrives being that "Catholics before the Reformation held and taught exactly the same as the Reformed did after it with regard to a Trinity of persons in the Godhead, Original Sin, the Imputation of the Merit of Christ, and the Justification by Faith therein, with this difference, that they conjoined that Faith with Charity or Good Works."

The Protestant innovation on the Catholic creed was the separation of Good Works from Faith, and the denial of their efficacy. Whilst salvation was attained through Faith alone, Good Works followed its reception as its signs and fruits. Protestant theology is said to be "interwoven with so many paradoxes that its tenets gain no entrance to the Understanding, but only to the Memory, and are professed in blind credulity. They cannot be learned and retained without great difficulty, nor can they be preached or taught without great care and caution to conceal their nakedness, because sound reason neither discerns nor receives them."

Amongst other doctrines, Swedenborg teaches that God is man, from which fact all the angels and all the spirits are men in perfect form. Regarding men, the interiors which belong to their minds are spirits clothed in this world with a material body, which is in every case subject to the thought of the spirit and to the decision of its affection. For the mind, which

is spirit, acts, and the body, which is matter, is acted upon. Every spirit, too, after the rejection of the material body, is a man in a form similar to that which he had while he was a man in the world. (*Athanasian Creed and Subjects connected with it.*)

Man is an organ of life, and God alone is life. God infuses His life into the organ and all its parts, as the sun infuses its heat into a tree and all its parts. And God grants man a sense that the life in himself is as if it were his own; and is desirous that he should have such a sense of it, to the intent that he may live, as of himself, according to the laws of order, which are as many in number as the precepts of the Word, and may thus dispose himself to receive the love of God. Yet God continually, as it were, with His finger holds the perpendicular tongue that is over the balance to moderate it; but still He never violates free-determination by compulsion. . . . Man's free-determination results from the fact that he has a sense that the life he enjoys is his own. (*True Christian Religion.*)

Hereditary evil as it exists at present, was not, as is commonly and erroneously supposed, derived from Adam. Every one who commits actual sin acquires a nature conformable to it, whence evil is implanted in his children, and becomes hereditary. Consequently it is derived from each particular parent . . . and is thus multiplied and augmented in each descending generation.

And it remains with each, and is increased in each, by actual sin; nor does it ever become dissipated or lose its baneful influence except in those who are regenerated by the Lord. Every attentive observer may see evidence of this truth in the fact that the evil inclinations of parents visibly remain in their children; so that a family, yea an entire race, may be thereby distinguished from every other.

Hereditary evil from the father is interior, and hereditary evil from the mother is exterior. The former cannot easily be eradicated, but the latter can be. When man is regenerated, the hereditary evil inrooted from the next parents is extirpated; but it remains with those who are not regenerated, or not capable of being regenerated. It (hereditary evil) is believed to consist in doing evil; but it consists in willing and thence thinking evil. Hereditary evil is in the will itself, and thence in the thought, and is the very tendency which is within it, and even adjoins itself when a man does good. It is known by the delight which arises when evil befalls another. . . . Hence it is that there is no perception of good and of truth at this day, but instead of it the regenerate conscience, which acknowledges as good that which is learned from parents and masters.

The faculty of understanding what is good and true, although it does not will it, is given to man in order that he may be reformed and regenerated, and therefore

this faculty exists with the evil as well as with the good, yea, sometimes more acutely with the evil; but with this difference, that with the evil there is no affection of truth for the sake of life, that is, for the good of life from truth, and therefore they cannot be reformed; but with the good there is an affection of truth for the sake of life, that is, for the good of life, and they therefore can be reformed.

Every one can be regenerated, but each according to his state. For the simple and the learned are regenerated differently; yet differently those who are in different studies, and also in different occupations; those who are inquisitive about the externals of the Word differently from those who inquire about its internals; those who from parents are in natural good differently from those who are in evil; those who from early childhood have entered into the vanities of the world differently from those who earlier or later have withdrawn from them; in a word, those who constitute the external Church of the Lord differently from those who constitute the internal. This variety, like that of faces and dispositions, is infinite; but yet every one, according to his state, can be regenerated and saved. That it is so may be seen from the heavens into which all the regenerated come, in that they are three—a highest, a middle, and lowest; and they come into the highest who by regeneration receive love to the Lord; they

come into the middle who receive love towards the neighbour; they into the last who only practise external charity; and all at the same time acknowledge the Lord as God the Redeemer and Saviour. All these are saved, but in different ways. That all may be regenerated, and thus saved, is because the Lord with His divine good and truth is present with every man; from this is the life of every one, and from this is the faculty of understanding and willing, and from this they have free agency in spiritual things. These are wanting to no man. And means are also given; to Christians in the Word; and to Gentiles in the religion of every one, which teaches there is a God, and teaches precepts concerning good and evil. From all this it follows that every one may be saved; consequently that if he is not saved the Lord is not in fault but man; and man is in fault in that he does not co-operate. (*True Christian Religion.*)

Some believe that it is difficult to live a life that leads to heaven, which is called a spiritual life, because they have heard that a man must renounce the world, and deprive himself of what are called the lusts of the body and the flesh, and that he must live spiritually, which they understand no otherwise than that they must reject worldly things, which are chiefly riches and honours; that they must walk continually in pious meditation about God, salvation, and eternal life; and

must spend their life in prayers and in reading the Word and pious books. This they conceived to be renouncing the world, and living after the spirit and not after the flesh. But it has been given me to know by much experience, and from conversation with the angels, that the fact is quite otherwise ; nay, that they who renounce the world and live after the spirit in this manner acquire a sorrowful life which is not receptive of heavenly joy ; for with every one his own life remains. But in order that a man may receive the life of heaven, it is altogether necessary that he live in the world and engage in its duties and occupations ; and then by moral and civil life he may receive spiritual life. And in no other way can spiritual life be formed in a man or his spirit be prepared for heaven ; for to live an internal life and not at the same time an external is like dwelling in a house that has no foundation, which gradually sinks, or cracks and yawns with crevices, or totters till it falls. (*Heaven and Hell.*)

That Swedenborg foresaw a Church would be established after his demise may be taken for granted from the following statement :

“ Since the Lord cannot manifest himself in person to the world, which has just been shown to be impossible, and yet He has foretold that He would come and establish a new Church, which is the New Jerusalem, it follows that He will effect this by the

instrumentality of a man who is able, not only to receive the doctrines of that Church in his understanding, but also to make them known by the press. That the Lord manifest himself before me His servant, that He sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits; and this now continually for many years I attest in truth; and further, that from the first day of my call to this office, I have never received anything appertaining to the doctrines of that Church from any angel, but from the Lord alone whilst I was reading the Word."

Undoubtedly, Swedenborg's efforts were the boldest and most successful attempt ever made to defend revealed religion, on rational grounds, against the scepticism and materialism of his own and all succeeding ages. Acting on the conviction that the use of knowledge is to communicate it to others for their help; that to act otherwise was to prove guilty of spiritual avarice, those who read his works endeavoured to spread their circulation. Chief amongst them was the Rev. John Clowes, Rector of St. John's Church, Manchester, who translated most of Swedenborg's theological volumes from the original Latin. In 1783, eleven years after the mystic's death, Robert Hindmarsh began to hold regular Sunday meetings

at his house in Clerkenwell Close, not far removed from the spot where the Swedish seer had died. These were attended by a few persons whose purpose it was to read and hold discussions on Swedenborg's theological works. Their numbers presently increasing, they hired chambers in the Inner Temple, and subsequently in New Court, Middle Temple, where they assembled. Banding themselves together they took the title of "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem." As yet they had not separated themselves from the Established Church; but in 1787 a chapel was taken in Great Eastcheap for the worship of the sect now calling itself the Church of the New Jerusalem. Robert Hindmarsh was then baptized into the new faith and appointed its first minister, after which a liturgy was prepared and adopted. In the first month of the following year public service was begun. Other places of worship of the same denomination were in time established, and the new religion spread, so that in 1885, a hundred years subsequent, it numbered sixty-five societies and nearly six thousand members.

There are, at least, two New Jerusalem Churches in London; one at Camden Road, and one at Argyle Square, King's Cross. The latter is a handsome, spacious edifice built in the form of a Greek cross. The nave is divided from the aisles by massive pillars

supporting lofty arches. On the communion table, which is covered with fine linen and adorned with rich velvets bearing the letters I.H.S. raised in gold, is an open copy of the Scripture, with the sacred vessels used in administering the Sacrament.

Behind the communion table, set in an arched alcove, and written in black letters upon a gold background, are the Commandments. Above is a small rose window with the letters I.H.S. shining in the centre. On the right hand side is a pulpit. The nave and aisles are filled with comfortably cushioned oak pews.

The Sunday morning service begins with the playing of a voluntary on the organ, during which the minister and his assistant, wearing white surplices extending to the feet and having voluminous sleeves, leave the vestry and take their places at the prie-dieus at either side of the table. A hymn is then sung, after which the assistant minister reads aloud a confession of faith and a prayer, whilst all kneel. The Lord's Prayer is likewise recited, and followed by a psalm. Then comes the Creed, distinctly declaimed by the minister and fervently repeated by the people. Between the reading of the First and Second Lessons an anthem is sung. The minister next repeats the Doxology, the choir singing between each commandment the petition, "Lord have mercy upon us, and

incline our hearts to keep His law." Then follows a long prayer recited by the assistant minister, the congregation kneeling, the choir responding. Hymns are sung, after which the minister, ascending the pulpit, repeats an extempore prayer, and reads one of the Gospels, on which he preaches. Another hymn is sung, and then the minister ascends the steps leading to the communion table, turns his face to the people, and extending wide his arms, says :

"The Lord bless you and keep you ; the Lord make His face shine upon you and be gracious unto you ; the Lord lift up His countenance upon you and give you peace. Amen."

The service then ends.

THE UNITARIANS.

SUNDAY MORNING WITH THE REV. STOPFORD BROOKE.

THOUGH the Unitarians have no separate or settled creed to which they adhere as a body, there are certain principles on which they agree. Chief amongst them is that from which they derive their name, a faith in the Personal Unity of God in opposition to the Trinitarians, who believe in three persons in one God. Regarding the personality of Christ they disagree, but the great bulk hold with one of their most famous ministers, Belsham, "that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." Concerning His mission on earth, the same writer says Christ "was authorised to reveal to all mankind without distinction the great doctrine of a future life, in which men shall be rewarded according to their works." He did not die in propitiation for the sins of mankind, God being willing to forgive sin on the sinner's repent-

ance, or to atone for the evil of the world, but "as a martyr to the truth and a necessary preliminary to His resurrection."

The Holy Ghost is the spiritual influence by which God communicates with man and wins him to Himself. Regeneration is the awakening into activity of the slumbering energies inherent in man, and it is necessary this awakening should take place before a man becomes a true Christian. The theory of eternal punishment is denied, as is likewise the personality of the devil, the existence of fallen angels, and the innate depravity of man, who they believe is now as perfectly moral as before the Fall. The Scriptures are held a sufficient guide to faith and practices, the Gospel they regard as "a divinely given remedy for human sins and woes, and recognise in it, especially as embodied in the all-powerful life of Christ, a restorative agency, a developing and uplifting agency, sufficient to save the world, notwithstanding its numerous and terrible evils."

The Unitarians were originally known as Socinians, from Laelius Socinus, a native of Sienna, and member of an assembly which met at Vincenza in 1546, to discuss the doctrine of the Holy Trinity. On the suppression of this meeting he went to Cracow, Zurich, and finally to Polau, where he brought many to the belief he held in the Unity

of God. After his death other writers helped to spread his principles, much to the anger of Calvin, who feared the influence of this new body of so-called reformers, and wrote to the Synod of Cracow warning them against such dangerous sentiments as the Socinians professed.

Meanwhile Michael Servetus, a native of Arragon, described as a "rash, hot-headed Spaniard," was teaching the same doctrines regarding the Trinity in the south of France. He had been educated in a Dominican convent, and at the age of twenty-three gave lessons in Paris on medicine, mathematics, astronomy, and astrology. Having travelled in Switzerland and Germany, and met in these countries many who had started new theories regarding religion, he published a book on *The Errors of the Trinity*, which was received with indignation by Catholics and Protestants, and seized by the State. Being forbidden to teach astrology in Paris, he left that city and settled at Lyons. From there he went to Vienne in Dauphiné, and having apparently reconciled himself to Catholicism, spent some years under the protection of Archbishop Palmer. His doubts regarding faith seemed to continue, and he set himself to write a work called "*The Restoration of Christianity*," which boldly attacked the tenets of all Christians. Whilst in Paris he encountered

Calvin, with whom he now entered into correspondence, sending him pages of his manuscripts, and asking his advice. The letters which passed between them were numerous, until at length Calvin, becoming weary, wrote to Servetus, saying : "Neither now nor at any future time will I mix myself up in any way with your wild dreams."

Friendship between them was thus suspended, and when Calvin's book, "Christian Institutes," was published, it was fiercely attacked by Servetus. Presently his own book, the "Restoration of Christianity," was published anonymously, and awoke a storm of indignation. As Servetus was suspected of being the author, he was arrested, it is said at Calvin's instance, and brought before the Lieutenant-General du Roi, in Dauphiné. He was acquitted on the ground of there not being sufficient evidence of his heretical opinions; but the Inquisition took up the trial, having received from Calvin letters, papers, and books sent to him by Servetus during the days of their friendship. Amongst these was a copy of "Christian Institutes," in the margin of which, made in the handwriting of the accused, were notes concerning the Christian dogmas sufficient in themselves to cause his condemnation. His trial was brief. The sentence pronounced was that "he should be burnt alive over a slow fire at the place

of public execution, so that his body should be reduced to cinders as well as his book."

Whilst awaiting the execution of this horrible order, he made his escape from prison, and having wandered for some time about France and Switzerland he travelled to Geneva, and took up his residence at the Auberge de la Rose. Nay, he even went to hear him preach who had caused his condemnation. On learning his whereabouts, Calvin requested one of the syndics to arrest Servetus, who on the 13th of August, 1553, was brought before the civil authorities, not only on the ground of holding and teaching blasphemous and heretical opinions, but of having been guilty of sedition and treason. Calvin openly admitted that it was he who had caused the rearrest, and also that, in accordance with the laws of Geneva, he had procured the assistance of his friend and secretary, Nicholas de la Fontaine, to act as prosecutor, and to submit to the necessary imprisonment during the trial, which lasted two months and thirteen days.

This trial became a theological discussion in which Calvin took part. Bitter animosity was shown on both sides. Servetus denounced the reformer, and demanded he should be committed for trial, which should only end by the condemnation to death of one of them, but his attack and his desire were unheeded. After repeated adjournments of the case, sentence was pronounced in

October that Servetus should be taken to Champel, and there burnt alive, and his books burnt with him. The wretched man implored mercy in vain, and he died at the stake on the 27th of October, 1553.

Already in London men were suffering a like death as Servetus in Geneva, and for the same cause. Three, at least, were burnt at the stake under Elizabeth, and several under James I., for heresy regarding the Trinity. An Act of the Long Parliament in 1648 (Protectorate), made the profession of Socinianism a felony. The only society of this body in England was founded at this period by John Biddle, who was imprisoned for his heretical dogmas, and during his confinement in 1647 published twelve questions or arguments against the deity of the Holy Ghost, which were answered by the Nonconformist writer, Matthew Poole. The following year Biddle, yet in prison, printed seven arguments against the deity of Christ. The Westminster Assembly was of opinion he merited death, but Cromwell interposed, and in 1651 Biddle was liberated.

Immediately he published a work on the Trinity and on various other Christian beliefs, when he was again cast into prison. Cromwell once more released him, when Biddle challenged Griffin, a Baptist minister, to dispute with him in St. Paul's on the deity of Christ. This desire caused the Privy Council to commit him to Newgate; but again Cromwell interfered, sent him

to the Scilly Islands, and allowed him a pension of a hundred crowns a year. After his patron's death he returned to London and opened a chapel, where he preached until the Restoration, once again lost his liberty, and died in prison in 1662. With him his congregation disappeared.

Soon after the Revolution, many of the clergy of the Church of England, together with the three great bodies of Nonconformists, the Baptists, Independents, and Presbyterians, became agitated by discussions on the Godhead of Christ. Professor Whiston was expelled from Cambridge in 1710 because of his heresy. About the same time Dr. Samuel Clark, Rector of St. James's, Westminster, published a work on the Scripture Doctrine of the Trinity, which brought him into controversy, from which he desisted on the condition of retaining his preferment; whilst towards the close of the century a number of well-known clergymen, amongst whom were Disney, Jebb, Wakefield, and Lindsey, resigned their benefices because they had adopted Unitarian principles. Many Baptists embraced this dogma, and numbers of Presbyterians did likewise; so that several of the churches now used by the Unitarians were formerly built for the worship of Presbyterians.

Joseph Priestly may be considered the founder of modern Unitarianism in England. He was the

son of a cloth-dresser at Fieldhead, near Leeds, and was sent to a grammar school at an early age. During the vacations he taught himself Hebrew and Chaldee, and eventually entered the Dissenting Academy at Daventry. His father was a Calvinist, but the young student had little leanings towards that sect, and on leaving the Academy became a Nonconformist minister at Needham Market in Suffolk. A man of great abilities, he was presently appointed Professor of Languages and Belles Lettres at the Dissenting Academy of Warrington, was made a member of the Royal Society, and a Doctor of Laws by the Edinburgh University. Subsequently he took charge of a Nonconformist congregation at Birmingham, where the most important events in his life took place.

His religious views had for some time tended towards Unitarianism. He denied the divinity of Christ, and stated in his "Familiar Letters addressed to the inhabitants of Birmingham" that all orthodox Christians were guilty of idolatry, for he declared "We have no other definition of idolatry than to worship as God that which is not God." He also held that future punishment is merely probationary—a purgatorial state. Amongst his other works, theological, historical, and scientific, he pub-

lished "Reflections on the French Revolution," upholding its principles, for which he was made a member of the French Republic. This, even more than his religious opinions, offended the Birmingham people; a riot ensued, during which his chapel and his house were wrecked. He withdrew to London in 1791, but being still unpopular, he sailed for America, and died in Pennsylvania in 1804.

The place he occupied as leader in England of the Unitarians was taken by Thomas Belsham, whose "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ," published in 1811, is regarded as the ablest work Unitarianism has produced. The mode of Church government of Unitarians is congregational, and they enjoy since 1813, the same political privileges as other Dissenting bodies. In Germany, Holland, France, Switzerland, and America there are numerous followers of this sect. In the United Kingdom there are about one hundred and thirty thousand members, having three hundred and forty ministers, and three hundred and forty-five chapels.

At present the most remarkable man, and perhaps the most eloquent preacher amongst the clergy who refuse to accept the orthodox doctrine of the Trinity

is the Rev. Augustus Stopford Brooke. The descendant of a long line of Churchmen, he was born at Glendoan in the County Donegal, received his education at Kingstown and at Kidderminster, graduated at Trinity College, Dublin, where he took honours and gained several Vice-Chancellor's prizes, and was ordained in 1857 by the Bishop of London, who nominated him to a curacy in Marylebone. Two years later he became curate to the Venerable Archdeacon Sinclair at Kensington Church, where the force of his personality and the power of his expression were quickly recognised and fully appreciated.

It was no less as a humanitarian than as a preacher that he established and built his reputation amongst his flock; for the afflicted found in him a sympathiser, the weak a helper, and the poor a friend. It was with hesitation he accepted, in 1863, the chaplaincy of the British Embassy at Berlin, offered him by Earl Russell. The narrow routine of his duties in a foreign town became distasteful to a man of active mind and high aspirations, so that after a stay of two years in the German capital he returned to London, where his words would have a wider space to fill, his strength a fitter field for exercise. His resignation of the

chaplaincy was followed by his appointment as one of Her Majesty's honorary chaplains, and subsequently as a chaplain-in-ordinary.

Meanwhile, he became a tenant of York Street Chapel, St. James's, where his independent thought and poetic expression drew crowds of cultured people. During the ten years he preached here his fame as an intellectual man and a brilliant speaker spread, and was sustained by the essays, biographies, and poems he published.

The lease of York Street Chapel expiring in 1875, he was for a brief while without a place of worship in which to minister; but in the following year, his friends believing his expression of independence debarred him from promotion in the Church, collected a handsome sum, with which they purchased and presented to him the lease of Bedford Chapel, Bloomsbury. This act placed him in a position entirely unconstrained, and free from all relations regarding patronage or appointment to the Church. If he so pleased, he might have taught Buddhism or Mohammedanism within the walls of Bedford Chapel, without interference from the Bishop of London or the Archbishop of Canterbury. This liberty no doubt gave impulse to a scheme for liberalising the Church, "by infusing it gradually with the larger ideas proper

to its own original elements," which with much thought and careful consideration he eventually carried out.

For some time previous to the year 1880 he had been regarded as an advanced member of the Broad Church party; but at that date he left the Church, as he no longer believed in the Godhead of Christ. This step made but little change in his position; a large number of his congregation remained, others were attracted by the alteration and Bedford Chapel continued to hold full congregations. Exteriorly, this building which stands at a corner of Oxford Street, is plain and unpretending; interiorly it is long and narrow, encircled by galleries, its body filled by high, old-fashioned pews. Efforts have been made to relieve the monotonous dreariness of its original aspect, and not in vain. The upper parts of the walls have been toned to a pale pink, the lower portions painted a faint green, whilst the mouldings and ornamental work behind and around the communion table are touched with gold. An enclosure divided by a low rail from that portion of the building occupied by the congregation is covered with a carpet of dull red hue; and here are the oak pews reserved for the surpliced choir. The high wooden pulpit with its branches for candles stands at the right, a conspicuous rather than a handsome object.

By eleven o'clock the pews are well filled, and there is little space left in the galleries for late comers. The congregation, whilst having no striking peculiarity is unlike that which fills any other place of worship in London. Those who have lovingly clung to obsolete æstheticism, seemingly for no other reason than its unfittedness to their style, give a note of colour to dull places. A certain air of advanced thought is lent by the number of short-haired, spectacled young ladies, who might have come from Girton and lectured on their rights by the way. An actor who has made an effort to rise betimes on this day of rest, an editor who has been brought by his wife, an art critic with a deep-lined face and shaggy head, a female author who stares into space and clutches an umbrella, contribute a literary flavour; whilst several Americans, whose complexions and whose clothes, together with their upright bearing and speculative air, betray their nationality at a glance, represent cosmopolitanism.

Soon the organ begins a prelude, and to its music a surpliced choir of boys and men file into the chapel, followed by Mr. Stopford Brooke, also wearing a surplice and cassock.

His large head with its crisp iron-grey hair, his massive face with its deeply scored lines, are full

of character. The wide forehead with its rounded temples indicates imagination, poetry, daring, and unconventionality. The large eyes, deep set, with heavy, sweeping brows, betray a world of solitary thought, whose depths no man may fathom, whose currents none may influence, whose workings none may suspect. The long upper lip with its central furrow shows natural eloquence, whilst his heavy jaw and square chin are signs of a courageous mind and an inflexible will. Tall, broad-shouldered and upright, his appearance is at once picturesque, striking, and impressive.

The service adopted in Bedford Chapel differs somewhat from that of the Church of England; and that it is shorter few will be found to complain. Portions of prayers and hymns contained in the Prayer Book that belonged to or consisted in doctrines in which Mr. Stopford Brooke no longer held faith, are omitted. The petitions for the Queen and Royal Family, instead of being divided into two, are made into one prayer; and in the invocation following instead of "bishops and curates," words that left out all unepiscopal persons, "ministers of truth" are substituted, which not only include bishops and curates, but all who teach truth to man. The reading of the Ten Commandments is eliminated, being replaced by a recital of

the summary of God's law as spoken on the Mount. The *Te Deum* and likewise the Absolution are somewhat changed; the Doxology and Creeds are left out. The Lessons are, of course, retained, whilst psalms and hymns are sung by the choir and by the congregation. The sermon, delivered in a clear, emphatic, and musical voice, was notable for its concise and polished sentences, its full and rounded periods. Its chief argument was that "Christianity is not a laboured scheme, but an influence whose direct aim is not to make men moral, but to awaken in them those deep emotions, and to present to them those high ideals, which, felt and followed after, will not only indirectly produce morality, but aspiration and effort to do far more than men are absolutely bound to do by the moral law."

On the morning of the 17th of October, 1880, Mr. Stopford Brooke announced to his congregation that he had left the Church of England. He asked them to believe that he had not acted rashly; for, indeed, he had counted the cost, and with the help of Him whose is the power of the soul and inspiration of labour, meant to pursue his course. He had taken his departure with mingled seriousness and joy, for there could be few hours more grave in a man's life than that in which, late in

his career, and no longer young, he leaves the home which has sheltered him for many years, with all its associations and traditions, and sets sail an emigrant for another land.

The main reason for his parting from the Established Church was, he had ceased to believe miracles were credible, and that since it founded its whole scheme of doctrine on the miracle of the Incarnation, a disbelief in that placed him outside the pale of the Church. He not only disagreed with its doctrine, but disapproved of its existence as an ecclesiastical body; and of the theory of its existence in relation to politics, to theology, and to religion.

“Politically,” to use his own words, “it was mixed up with that old aristocratic system which has perished, or is perishing so rapidly, the very essence of which is in opposition to all the moving and living forces of society. The theory of the Church is an aristocratic theory, and it ministers to that imperialist conception of God which in theology has done as much harm as despotism or caste systems have done to society. The way the Church works in society proves what I say. It has systematised exclusion, and supported caste in religion. It has forced the whole body of Dissenters from its forms to suffer under a religious and a social stigma. Its claims separate from itself,

and strive to keep down, large masses of men whose spiritual life is as deep as its own; nor does the Church recognise their religious movements as on a level with its own. Its standard of the worthiest is not spiritual goodness, but union with itself; this is not the fault of its members, but the fault of its theory; but the fault utterly condemns the theory. Many within the Church have tried hard to do what was right in the matter, to hold out the hand of union to the Nonconformists, but they have failed and must fail. The theory of the Church is too strong for them. I could no longer be mingled up with a body which every political principle I hold condemns, the very existence of which, in spite of all the liberal men in it, supports all the political principles and systems I oppose, and shall oppose as long as I have breath to speak.

“Ecclesiastically, the Church supports and claims authority. Its system is based on the authority of a creed which embodies and crystallises past religious thought and binds it on men by oath, or on the infallible authority of the Bible, or on the infallible authority of the Divine Spirit secluded and confined in the Church itself. On whichever of these forms of authority Churchmen base themselves, the Church by their voice calls on all men to unite themselves to it, and to bend before these authorities,

or to lose or imperil their salvation. It asks them to surrender individuality and to become an unquestioning part of the whole. 'The Bible has spoken, the Church has pronounced its decree; it is yours only to believe and obey.'

"The inevitable tendency of this system and its claim is to make both the preacher and hearer the conventional servants, not of a living Word, but of the system; bones in a skeleton, not members of a living body, enslaved to a hierarchy or a book, functionaries and listeners who do not belong to themselves, who cannot move except in chains, none the less chains for their velvet covering, or for the self-persuasions which prove them ornaments, not fetters. Authority of these kinds, faithfully followed and believed in, dearticulates the backbone of the intellect and the spirit, hangs lead on the wings of the religious imagination, binds the soul away from freedom in the prison of the past, reduces, in certain cases, the conscience to silence and sacrifices the reason on the altar of ecclesiastical theology. That is its inevitable tendency, and though there are numbers in the Church who claim their liberty from these authorities and maintain their individual freedom, the tendency is in the end too much for them; they are obliged to grow more conservative, or their position becomes untenable. They cannot

liberalise a Church based upon authority, and to take away these authorities from the Church, as many of them wish to do, will not liberalise the Church, but do away with it altogether. It is nothing without its system, and its system is authoritative." How then, he asked, could he remain bound up with a body whose system rested on authority? It was no longer possible to breathe in its atmosphere. Nor was he left without an authority. There was, he says, "the authority on which Christ rested the truth of his teaching, to which he appealed, the inward authority for our personal lives of God's voice within us, of our own reason, conscience, and spirit, enlightened by His spirit; the outward authority of the general reason, conscience, and spirit of mankind, led slowly to choose and establish through the ages certain great and firm fixed truths which cannot be broken, and in which is the eternal spirit of God. Every one with open eyes can see what those truths are in religion as well as in politics and science and art, and their authority is undeniable. This is my authority. But it is an authority which the Church denies, which it must deny or stultify itself. It is an authority which disperses to the winds the authorities on which the Church relies, save so far as they assert its truths. It claims as its grounds those

very powers of reason and conscience which the authorities of the Church frequently desire us to suppress, when they are uninstructed by the Church. When once I had said that this was the only authority on which I rested my faith in truth, it was impossible to live any longer in the Church."

He was convinced religion was suffering from a state of compromise.

The High Church and Low Church oppose those who attack miracles or the doctrines of the orthodox Church; whilst the liberal party compromise by setting aside such questions and speaking of Christianity as a beautiful moral system which is not founded on miracles or on dogma, but lives in the heart. Mr. Stopford Brooke thinks "the questions which press now for solution, owing to the vast change which Science has wrought in our view of history and of the physical world, are too vital, too close to the homes and hearts and brains of men for any compromise. They involve the very heart of religion; and men who love religion, and who believe in Christianity as the saving power of the race, and yet who do not see how they can, without self-inflicted blindness, deny that the results of Science have changed the aspect of all religious questions, have no business to ignore by silence, or to pass by only with allusions these questions, in order that they may by their inaction

widen the Church. The very life of religion is endangered among the masses of the people, and it is no time to think only of a side-issue. It is because I was convinced of the harm done to religion by this mode of action in myself, that I resolved to give up that action and to try another. And I could only try it outside of the Church, for the moment I openly proclaimed my unbelief in (*e.g.*) the miracle of the Incarnation, I could not remain in the Church (even were I allowed to remain), and hope to do any good. Now, I know that I shall be able to declare that, while I frankly accept the proved conclusions of Science and Criticism, there remain, untouched and clear, the great spiritual truths of the soul, the eternal revelation of God, the deep life of Christianity. I am free, and I am heartily glad of it. I have made no sacrifice. I have followed with joy and freedom my own conviction; and I look forward with ardour and emotion to preaching the great truths that declare the divine relations of God to Man. I shall speak of God abiding in Nature and abiding in Man; of God immanent in History, and filling and impelling, day by day, to a glorious and righteous end; of the Revelation He is daily giving of Himself to man, and of the Inspiration which He pours into us all; of God as revealed in the highest way through Jesus Christ, of the Life which Christ has disclosed as the true life of men,

of the Power and Love by which He kindles and supports that life ; of Man reconciled to God through Christ ; of God incarnate in all men in the same manner in which He was incarnate in Christ ; of the vast spiritual communion in which all men are contained, and the depths of the immortality in which they now live, and the fulfilment of which is their destiny ; of the personal life of God in the soul, and of His universal life in the race—and of the thousand results which in history and life flow in practice from these mighty truths.”

It was not without serious thought and much reluctance Mr. Stopford Brooke departed not only from the old traditions of doctrine, but of ceremony. “Their power,” as he stated, when after his change he met his congregation, “is great over men, and no one can feel how great and extensive that power is, without some grave self-questioning when he abandons them. To feel their power is also to feel their usefulness. They have done for centuries good and practical work. They have bound together, through the intellect and the emotions, vast masses of men into a religious union. To put them by seems for the moment to sever oneself from their use, to divide oneself from the whole body of religious life to which one has been accustomed. And then they are so mixed up with the past, so steeped in old associations, so linked to life from childhood to manhood, step by step, hour by hour,

that beyond their religious power and use, they are naturally dear to the heart, and to leave them behind is to put away, as one lays by the records of a dead love, large diaries of religious life. But when their power is only a power in the past, when if it were still to be revered the reverence would be only conventional; when there is no longer a spirit in their power; when their use is no longer a use to a man, but a chain which encumbers religious life in himself, and prevents him from feeling a wider religious union than they can support or give; when their dearness, like the dearness we feel towards a decaying or a bygone affection, is one which troubles life through the demands it makes on that we cannot give; when one feels that life has left that love of them which once engaged the whole of being round them—then it is better to abandon them frankly, openly, and irrevocably. To cling to them then is to come to hate them, and at last to lose all religious life, all moral truth, all self-respect. And in the loss of these things, religion and the power of it die in the soul.

“The Ten Commandments are omitted partly to shorten the service, but chiefly because their form is more Jewish than Christian. The second commandment is burdened with an assertion of God’s action towards men, which might be explained as a mere statement of the law that evil is hereditary,

but after a time is wrought out of those who obey the natural laws of health, but which as a religious statement gives an untrue view of God's relation to us. The fourth commandment, in the form we have it, is obsolete, and declared to be so by Christ himself, and there is attached to it a reason for the observance of the Sabbath which is in direct contradiction of scientific truth. The world was not made in six days, nor did God rest upon the seventh. The other commandments have nothing temporary in them. They lay down moral laws true always and in all places, but they lay them down as coercive orders which demand obedience through fear of punishment or hope of reward, and this is not the ground on which Christ placed obedience to God's law. He bid us love God and love man, and then, if love were secured, we should do naturally all that the law demanded, without claiming reward, without serving through fear. To obey because we must obey or suffer, to obey because of an outward force, is the ground of the law, and is at the root of the anger of men against God, and of the false view of God which has built up the evil power of superstition. To obey because we love to obey, to obey through the inward impulse of the personal soul, to obey through passionate love of a righteous Father and through passionate love of man, is the temper of Christ, the very foun-

dation of all personal religion towards God and man, the very ground of the Gospel in contrast with the law. Therefore I have replaced the Decalogue by the summary which our Master himself has given us; on which, he said, hung not only all the law, but also all the teaching of the prophets."

The Absolution as it stands in the Prayer Book, Mr. Stopford Brooke could use if allowed to attach his own interpretation to its words. If it meant that God absolves the repentant sinner by the voice of men, and that all men have a right to say to their fellows, "God has forgiven you, be true and lead a new life," then it enshrines a deep truth which he could hold with his whole heart. But as used in the Church service, it indicated more than that. Deacons are not allowed to use it until at the hands of the bishop they are made priests, and receive the apostolic gift, as it is said to be, of remitting sins.

"It is bound up then with the notion of a supernatural and special gift handed down through the laying on of hands to a special class of men set apart as priests, as mediators between God and man, as ecclesiastical dispensers of grace. It is bound up with the whole of that sacerdotal theory, a theory derived from the Church of Rome and transferred to the Church of England, a theory in which the whole

of the services of the ordering of Bishops and Priests and Deacons is steeped, a theory which influences the Communion Service, and which, here in this prayer, underlies its place after the confession, and its use by the priest alone. It is a theory which of all others is the most fatal to the continuance of religious life in a nation, which has been the cause and support of superstition and all the ills that follow it, which chimes in with political despotism and systems of caste, which hinders free development, which divides God from the individual man, and which Christ spent his life in contradicting, and which, therefore, slew him in the end. But it was and is permissible to belong to the English Church and to deny it, and a great number of her ministers do not hold it in any sense whatever. I never held it, but as long as it is the theory of the English Church, so long those who remain in the Church are in some sense mixed up with it, and have to make a compromise with themselves." Its form as used in Bedford Chapel is therefore changed so that the parts to which objection were taken are removed.

"The Doxology is set aside, not that it could not be used to express the belief that one God stands in a threefold relation to man, but because it is associated with the orthodox doctrine of the Trinity, which confesses not only three modes of being in God,

or three ways of our conceiving God, but something more—three essences, all of which may be clothed with personality, and one of which is distinctly separable from God the Father in the actual person of Jesus Christ, and so separable that we can offer, and are indeed bound to offer, to him a worship the same as that we offer to God. When we thus conceive him, and must conceive him as one Being and the Father as another, we practically confess two Gods.

“And when we go further, as many do, and conceive God the Spirit as also personal, and image Him as such, and pray to Him, it is to confess three Gods. To say that we can thus separate these three, and at the same time believe them to be one, is to use terms which represent an impossible thought. Those who abide in the Church and are forced to define their thought on this subject do not believe in this tritheism, and hold a metaphysical Trinity, that is, God becoming out of His eternal Being threefold to us. It was so I believed when I was in the Church, and so I still believe. And without doubt the opinion of the Church, as settled by the law, allows such an explanation of the Trinity to be given by its ministers. But that is not the doctrine intended to be laid down by the Nicene Creed. Christ is there conceived of as a distinct

personality, as God out of God, as God at God's right hand, as God coming to judge while the Father sits apart, and such a conception is contradictory of a metaphysical Trinity. The Church in its services does imply that in his very person Christ is God, distinct from the Father, but it allows the matter to be compromised. It was so I compromised, making use of the liberty offered me. But now that I am freed from compromise, I wish to clear my path, and I will use no phrases which seem to be bound up with the orthodox doctrine."

Mr. Stopford Brooke does not desire to call himself a Unitarian, fearing the term might limit his freedom of asserting a threefold mode of being in God which he may represent by the terms Father, Son, and Holy Ghost; but so far as Unitarians deny the orthodox doctrine of the Trinity he fully agrees with them on the point.

The *Te Deum* is changed, so that it is now "a hymn to God, and not to Jesus Christ." Mr. Stopford Brooke holds that "God filled Christ, that God's whole moral and spiritual Being was united to the Man Christ Jesus, not in a way different in kind from the way God unites Himself to us, but in a way different in degree; but I do not believe that Christ was God, or that he was miraculously made to differ from us, or that he is to be worshipped in the same way as we worship

God. He is God's Highest Revealer, the moral image of God in Man, the ideal representative of the Race to God, the Spiritual Head of the Race, the absolute moral Humanity, our Humanity made perfect through obedience and suffering for truth, the Saviour, through God's revelation in him, of Mankind, the embodiment of the true life of God for us—our Master, Lord, and King—but not our God; the Word of the Father, but not our Father; at one with God, as we shall be at one with God hereafter, at one in character, but not at one with God in eternal essence. Therefore thinking thus of Christ, I can end all the prayers with 'through Jesus Christ our Lord,' and rejoice to do so. But I have been forced to omit such phrases at the end of the prayers which imply, with regard to Christ, that he reconciled God to us, that God hears us only for his sake, that we are saved through his merits and mediation—phrases to which I could give a meaning of my own, but which too much imply, and have certainly implied, either the vicarious atonement of Christ and all the scheme attached to that doctrine, or the sacerdotal theory of Christ as the Sacrificer whose sacrifice is continually offered up for the sins of men by the priesthood."

The Creeds are omitted from the service at Bedford Chapel because they make assertions which its clergyman no longer believes, and hold doctrines to which he

cannot subscribe. But beyond these reasons there are others which, according to his opinion, make all creeds and confessions of faith, when used as tests, both needless and harmful. They reduce infinite truths to finite propositions; they express spiritual truths in intellectual forms which are claimed as final and infallible. "Though the truths of God in Christ are one and eternal, they are capable of infinitely changing forms, flexible and various for every character and every nation, and it is to destroy their noblest, most useful, and most divine characteristic to fix them into immovable propositions. They are like the wind, they blow where they list. You cannot tell whence they come or whither they are going—so are all the truths that are born of the Spirit."

From these points it will be seen that the service in Bedford Chapel is unique, and adds one more to the vast number which differ from the Church of England.

MONASTICISM IN ENGLAND.

VESPERS AT THE CARMELITE CHURCH, KENSINGTON.

THE Carmelite Order is the most ancient in the Church, as it traces its origin to the Prophet Elias who dwelt in a cave on Mount Carmel and united his followers in a religious community nine centuries before the coming of Christ. These men were then known to the people of Jerusalem as Rechabites, or Sons of the Prophet. In the fourth century John Nepos, forty-fourth bishop of Jerusalem, gave them their first rule. Towards the beginning of the twelfth century a crusader named Berthold vowed, if victory was granted him, he would embrace a religious life. Success crowning his arms, he abandoned war, sought peace, and retired to Mount Carmel. Soon the hermits living there ranged themselves under his generalship, and he reorganising them, placed them under the protection of Our Lady of Mount Carmel.

In the early part of the next century the Carmelites in order to escape from the persecutions of the Saracens took refuge in Europe, and in 1224 came to England, settling near Alnwick, in Northumberland. Eighteen years later they were brought to London by Sir Richard Grey, ancestor of the Lords Grey of Condon, and soon after Edward I. gave them for ever, as he believed, a plot of ground in Fleet Street, between the Temple and Salisbury Court, which is called after them to this day, Whitefriars. Here they built a house surrounded by broad gardens and grassy grounds, shaded by great trees, and intersected by pleasant walks leading down to the Thames, where the White Friars might be seen by all who passed that way. About the year 1350 the house was enlarged by Hugh Courtenay, Earl of Devonshire, and later the church was built with great magnificence by Sir Robert Knolles. To this was added a sanctuary where all seeking refuge were free from the penalties of the law. The Carmelites flourished here until 1539, when the priory was suppressed, and its revenues taken possession of by Henry VIII., who gave the chapter-house to Dr. Butts, the same mentioned by Shakespeare.

Edward VI. pulled down the stately church and erected houses on its site. The refectory was used

as a theatre, but it was not until 1697 that the sanctuary was abolished.

For over three centuries the Carmelites were unknown in England; but in the year 1862 Cardinal Wiseman, who had done much towards effecting a change in public opinion towards the Catholic Church, resolved to reintroduce them. Being then in Rome, he was much attracted by the ardour and sanctity of a remarkable man, known to his order as Father Augustin, but previously famous in the world as Hermann Cohen, the celebrated pianist. His Eminence asked the Vicar-General to send this friar to London, there to re-establish a branch of his order; but the Vicar-General refused to part with so valuable a preacher, when the Cardinal applied to the Pope, who granted his request. It therefore happened that Hermann Cohen who had previously visited London as a famous pianist now returned to the capital as a Carmelite monk.

The strange career of the Carmelite selected for the purpose of reintroducing monasticism in England outrivals romance in its contrasts, outruns fiction in its interests. Hermann Cohen was born at Hamburg, of wealthy parents, one of whom claimed descent from the High Priest Aaron, of the tribe of Levi, consecrated to the service of the Temple at Jerusalem. As a boy he showed remarkable

talents, outstripping in knowledge his schoolfellows many years older than himself. When a little over four years of age he began to study music, and at six could improvise to the wonder and admiration of all who heard him. A few years later he appeared at a concert in his native town, and took his audience by storm, and soon after he played at the courts of the Grand Duke of Mecklenburg-Strelitz and of the Hereditary Grand Duke of Schwersh, who loaded him with presents and lauded him to the skies. It was now resolved he should become a professional musician, and his mother took him to Paris, where after having lessons from Chopin and Zimmermann, he finally became a pupil of Liszt, then a young man of two-and-twenty, who was rapidly attaining fame. Liszt soon recognised the lad's abilities, and speedily introduced him to the drawing-rooms of fashion and the ateliers of Bohemia.

Pale in complexion, with clearly cut features, eyes dark, liquid, and brilliant, and long hair falling in curls on his shoulders, he was remarkably handsome and gained immediate attention, not only on account of his brilliant talent, but because of his picturesque appearance. The sensation he made was as surprising to his family as it was delightful to himself. Journalists lauded him; women of highest rank flattered and caressed him; painters vied with each other for the

privilege of painting him; sculptors made him their model, and the world flocked to hear him. Though at this time scarcely fourteen years old, his manners were graceful, his conversation witty, and his ambition boundless. He quickly made friends with some of the most distinguished men and women of the day, amongst whom was Georges Sand, then in the zenith of her fame. Precocious for his age, he was aware that to gain her friendship was to increase his renown; and he therefore by the fascinations he knew how to exert, had striven to attract her attention, and succeeded in winning her regard. Soon he became "her little darling," spent whole days in her company, making cigarettes for her, playing the piano whilst she wrote, and driving out with her, the envied of many. In her works she spread his name through Europe.

In one of her letters she spoke of seeing him "across the orchestra with its hundred lights, motionless as marble, yet tremulous as a flower, breathing harmony at every pore. Has heaven," she asks, "ever formed a fairer soul, a more exquisite intelligence, a more interesting figure than our Hermann?"

When Liszt quitted Paris for Geneva, his pupil followed him and became teacher in the Conservatoire, gaining money and reputation; but after a short stay he was back again in Paris, where he made the friend-

ship of a young Italian singer, Count Mario, who, banished from his own country, became the idol of the Faubourg St. Germain. Hermann, who was now known as a composer as well as a musician, accompanied him when he sang and shared his triumphs. After his absence abroad, Parisian society received him with open arms and dazzled him with its fascinations. Now in the freshness of youth and fulness of promise, singularly handsome, famous, endowed with an impressionable temperament, a vivid imagination, and inheriting the fervour of his race, he plunged into a vortex of gaiety and dissipation. His nights were spent in pursuit of pleasures, his days in feverish slumbers. He neglected his profession, and on more than one occasion, when he had lost heavily at the gambling-table, he meditated suicide. But in the midst of this, he says he began "to suffer from that complaint which devours the world of idlers, even in their places of diversion, and takes forcible possession of almost every heart."

It happened one day in the month of May, 1847—he being then in his twenty-sixth year—his friend the Prince de la Moscowa asked him to take his place as conductor of an amateur choir in the Church of St. Valère. He readily complied, and relates that at the moment of Benediction he felt "a strange emotion, and as it were remorse at sharing in this

blessing to which I had no right of any kind." The church and the service had a strange fascination for him, he attended again and again, and went to mass on Sunday, when at the moment of the elevation he records: "I suddenly felt forcing themselves through my eyelids a deluge of tears, which continued to flow with a voluptuous abundance down my burning cheeks."

He had previously avoided priests and monks, regarding the latter "with horror as though they were cannibals," believing the former intolerant men in whose mouths are "incessant threats of excommunication and the flames of hell"; but he now sought an introduction to the Abbé Legrand, whom he found cultured, clever, and many-sided. Under his direction, Hermann Cohen studied Christianity and embraced Catholicity. A remarkable change became apparent in him. He had formerly been noted for the luxury and foppery of his dress; he now wore rough clothes and common shoes, whilst his daintily furnished and perfumed rooms were exchanged for a garret in the Rue Université, containing an iron bedstead, a trunk, a piano, a crucifix, and a picture of the Madonna. His friends were bewildered by the alteration, Adalbert de Beaumont, the painter, declaring he was guilty of headstrong folly, whilst the Baronne de Saint Vigor took a

lock of his hair that she might consult a clairvoyant regarding the strangeness of his conduct.

He was confirmed by Monseigneur Affre, Archbishop of Paris, who soon afterwards lost his life on the barricades during the Revolution of '48, and after paying his debts, resolved to become a Carmelite. But here an obstacle awaited him, for a rule existed that no Jew could become a member of the order. Exceptions had been made to this decree, but it was feared that on account of the notoriously dissolute life he had led, and the short time which had expired since his conversion, this privilege could not be accorded to him. Determined to gain his desire, he set out for Rome to plead his cause before the Superior-General, who gave him permission to enter the novitiate.

Returning to France, he became a novice in the Priory of Broussy, eight leagues from Bordeaux, the members of which were at the time all men who had been distinguished in the world. These barefooted friars had embraced the rigid discipline introduced by St. Teresa in the sixteenth century. That a man of Hermann's refined nature, sensitive temperament, and artistic training could endure the life that followed is beyond comprehension. Thrice a week he scourged his body till the flesh was clotted with blood; he performed the most menial and dis-

gusting offices, and barefooted and shaven, bore a cross upon his back and knelt in the refectory, accusing himself of faults he supposed himself to have committed. The routine of his life, monotonous and dreary to read of, torturing and humiliating to practise, was to him a source of joy and satisfaction.

At midnight, when formerly, the admired of all, he had moved through throngs of famous people gathered in brilliant salons, he now rose from a plank bed and its wooden pillow to join a brown-robed procession of shivering novices, who, singing the doleful staves of the Miserere, passed through the bleak and faintly lit corridors on their way to the chapel to chant lauds and matins. An hour later they assembled in the oratory for meditation, and at two o'clock were dismissed to their cheerless cells to sleep until five.

At that hour they rose to sing prime and tierce, read religious books, hear mass, and examine their consciences. Then chanting the *De Profundis*, they repaired to the refectory for their first meal. No longer did the famous musician sit down with companions famed for their wit or lauded for their beauty, to banquet-tables bright with flowers and dazzling with lights, where laughter sounded as music and wine sparkled as sapphires. The Carmelite

refectory was a bare room with a brick floor, and whitewashed walls on which a black crucifix hung, having ranged along the sides benches and tables, the latter laid with a coarse cloth, a wooden spoon, knife, and fork for each novice, a white skull marking the Superior's place.

Fruit, vegetables, and on rare occasions fish was the diet, water the drink. Speaking was forbidden, but the solemn silence was broken by the voice of one reading a chapter from a religious book. After a sparse meal came exercise, the novices walking one by one, or with a companion allotted to him, talking not being allowed. Then came visits to the church, vespers, sermons, study, and instructions, meditations, compline, a second collation, prayers until seven o'clock, when all retired to their cells.

After twelve months spent in this manner he was allowed to take the vows, and for years preached in Paris and throughout France with brilliancy and fervour. Whilst in Rome he met, after the absence of many years, his old friend and master Liszt, who had now joined the Church, and here it was he attracted the attention of Cardinal Wiseman. With only seven pounds in his pocket Hermann arrived in London, where he had formerly been known as a pianist. He was accompanied by a Frenchman and a Maltese, neither of whom spoke English, and settled down

in Kensington Square. Adjoining the house, separated only by iron railings from the public, was a garden where White Friars were once more seen, and where religious processions took place which were greeted by howls and pelted with stones. A year later the Carmelites moved to their present house in Church Street, Kensington, but a few perches from St. Mary Abbots; and in 1865 the first stone of the handsome church was laid by Cardinal Manning, and erected at a cost of six thousand pounds, irrespective of ornamentation or furniture.

After labouring for some years in London, and accomplishing the purpose for which he came, Father Augustin returned to France. But on the outbreak of the Franco-Prussian War he left the country of his adoption, fearing lest, on account of his nationality, he might get his brethren into trouble. He therefore went to Spandau, about nine miles from Berlin, where were six thousand French prisoners. Of these he took charge, visiting, teaching, comforting them, giving them linen and tobacco, and attending those suffering from smallpox. Whilst engaged in this manner he was stricken by this foul disease, and his health being already undermined by labour and mortification, he quickly succumbed and died on January 19, 1871.

Halfway up Church Street stands the Convent

of White Friars Hermann Cohen founded. The church, dedicated to Our Lady of Mount Carmel, is a handsome Gothic building designed by Welby Pugin. The visitor enters between buttresses of great height and strength, the doors of the double porch yield noiselessly to the touch and give admittance to the spacious, sombre, monastic edifice.

The sanctuary is imposing in its breadth, and its view is unimpeded by a rood screen. The nave is divided from the arcaded and recessed aisles by Caen stone columns, resting on red bases. The chancel is panelled, decorated, and lighted by lancet windows filled with crimson glass. The high altar is composed of white marble, delicately carved and enriched with sculpture, whilst above are three windows on which are painted, in hues of scarlet and flame, emerald and amethyst, the figure of Christ, His Mother, and His saints. To the right, divided from the sanctuary by an open-work screen of dark oak hung with transparent draperies, is the choir where the monks assemble; and above this is an organ built by Cavaille, Coll, & Co., an instrument almost unequalled for the sweetness of its tones and the variety of its qualities. Down the aisles are altars before which dim lamps glow like stars at eventide; the white figure of Christ crucified stands out against a grey background;

the light falling through lancet windows casts a dull red glow on some pictured martyr, or bathes in glorified hues a kneeling worshipper.

Leaving the bright sunshine and fashionable world of Kensington behind, and entering the church, with its semi-lighted atmosphere and air of repose, the contrast is great. In a moment one has stepped from the nineteenth century into mediæval times. Evening song, a certain form of prayers and singing of the Psalms called vespers, from Vesper the sunset star, which every ecclesiastic in the church must say daily, are on Sunday afternoons sung and repeated in public. The Carmelites are famous for their music, the choir which consists of professional singers, costing over four hundred pounds a year.

Vespers have begun. On the high altar draped in white linen, stand six lighted candles; the sanctuary is empty; neither the organ nor the singers are visible. A rich chorus slowly chants one of the Psalms prescribed by the rubric for the season; and now and then between each verse, the organist, with skilled hand and throbbing imagination, rebellious at having so long endured the heavy chords of the Gregorian music, wanders into various keys and strange harmonies, until suddenly and repentantly he returns to the original note, when the choir once more sings portions of a Psalm with

a simple force and broad grandeur that sets at naught the vagrant, erratic symphonies that went before.

In deep tones of wailing penitence vespers are sung. Occasionally at the Gloria Patria a rich baritone solo is heard, as a single bell might succeed a peal, and is later joined by a chorus that echoes down the shrine-lighted aisles. The altar is still bare save for six lighted candles; no figure of cowed friar or white-robed acolyte is seen; groups thronging into the nave take their places in the long oak pews, or entering the aisles seat themselves on rush-bottomed chairs. At the singing of the Magnificat the congregation rises, when preceded by acolytes and censer-bearer, a Carmelite wearing a rich cope of cloth of gold, issues from the sacristy door, and incenses the altar till the air is heavy with fragrance, through the purple clouds of which the divine figures in the pictures above tremulously loom like glorified visions. He then returns to the choir, and the sanctuary is once more empty.

The singing of the Psalms being ended, a voice rises from out the momentary silence, and is answered by a chorus, in which many join. Other supplications are chanted; then comes a breathless pause, interrupted at last by the sound of a single note giving the friars the key on which to begin the

Litany of the Saints, each saint being invoked by name to a general response of *Ora pro nobis*. The while these prayers are being said, sounding as weird and mystic incantations to invisible presences whom those within the sombre-curtained choir would summon to their aid, an accompanying symphony is played on the organ, flute-like, fitful, tremulous, wailful, now rising to daring flights of melody, anon subsiding to soft minor keys, bursting into joyousness or sinking into silence like the voices of musical spirits that hover round, and would fain interrupt these holy men at prayer; having nothing in common with their intent, yet nothing at variance with their tones. At last the Litany ends, the music with one prolonged regretful breath ceases, and silence falls peacefully on all, interrupted only by a muttered ejaculation or a last responsive Amen.

Then a friar with shaven crown and sandalled feet, wearing the long brown habit and flowing white cloak of his order, passes, a silent, solitary figure before the altar, where he kneels a moment in prayer before ascending the pulpit. First reading the Epistle and Gospel of the day, he next discourses on a text from the latter in a slow voice, his pronunciation not being yet victorious over the difficulties of the English language. If however his words fail to interest, his appearance is not wanting

in impressiveness. Tall, lithe, sad-eyed, and dark-complexioned, his face, pale and worn with inward conflicts, expresses rapt enthusiasm and spiritual triumph. With his long, brown, nervous hands crossed upon his breast, his rosary by his side, he stands like a mediæval saint on the canvas of an Italian master. He ends his sermon, which lasts about half an hour, by making the sign of the cross above the heads of his hearers, and disappears as noiselessly as he came.

Meanwhile, a number of candles have been lighted on the high altar which has been made ready for Benediction, a rite of comparatively modern date, being introduced about the sixteenth century. Before that time the Sacred Host was merely exposed on the altar or carried round the church, without being as now, raised in benediction above the heads of the people. Soft low music steals through the church, the sacristy door opens, and a procession headed by cross-bearer, acolytes, censer-bearers, and ending by a priest in glittering cope, passes into the sanctuary. All kneel before the altar, the *O Salutaris* is sung, and the priest, taking the Sacred Host from the tabernacle, places it in a monstrance, a vessel whose stem supports a crystal surrounded by rays of gold sparkling with gems. This he places on a canopied throne, and having prostrated himself on the altar-

steps, offers incense until the atmosphere becomes laden with rich odours.

Whilst the Litany of Loretto (in which the choir and the congregation take alternate parts) is being sung a collection is made; for the White Friars, eighteen in community including novices and lay brothers, are supported, and the church is sustained by contributions obtained in this manner, and by such gifts in kind as the charitably disposed may give. Having recently found it necessary to build a new friary—rated at three hundred a year—the old house being no longer habitable, the Carmelites have incurred debts amounting to over fifteen thousand pounds. To defray this they depend on their congregations, which consist of peoples of all nations—French, Spanish, Italians, Germans, Americans, and English. A large proportion is composed of those outside the Catholic Church who have been attracted by the music or fascinated by that strange sense of peace—that indescribable feeling of repose—which the place insensibly exercises over many. To the credit, be it said, of those who are strangers to the creed professed by the Carmelites, they give liberally. Two Carmelites make the collection. One is old and fat, with wrinkled skin and round yellow face; the other a novice, is tall, young, and slender, his complexion fresh, his features handsome, his

eyes so dark a grey as to look black under their sweeping lashes. His head has been recently shaven, and a line of dark down is just perceptible on the delicately curved upper lip. Without knowing the world, he has fled from its ways; still on the threshold of life, with all its wondrous possibilities stretching before him, he has pledged himself to an existence of perpetual warfare against temptations from without and within, devoted himself to penance and to prayer, that in the future he may possess in heaven the enjoyments he has put from him on earth.

The Litany ended, a musical interlude follows, in which the organ, a violoncello, and a harp are combined, all kneeling in silence whilst waves of melody surge through the church; the rippling strings of the harp, the plaintive notes of the 'cello, the mellow tones of the organ, harmonising in one perfect concord of sweet sounds, half sad and wholly soothing. Then comes the singing of the *Tantum Ergo*, during which incense is once more offered, after which prayers are chanted, a satin scarf, oblong in shape, is placed round the priest's shoulders, muffling his hands in the extremities of which, he removes the monstrance from its throne, places it on the altar, and prostrates himself. Rising, he takes the monstrance amidst breathless

silence, broken save by the ringing of a silver bell, and makes with it the sign of the cross in the air, giving the Benediction of the Blessed Sacrament to the people.

The monstrance is replaced on the altar, and the Host removed from it to the ciborium or chalice kept within the tabernacle. The choir during the time sings a concluding psalm, *Laudate Dominum*, the priest and his acolytes return to the sacristy, and the Benediction service ends.

THE FIRST DAY MEETING OF THE SOCIETY OF FRIENDS.

IN the passive, firm, and unobtrusive manner characteristic of its movements, the Society of Friends still continues a living, active force amongst religious bodies. Socially, psychologically, and historically, the Society has points of extreme interest. Acknowledging no earthly head, believing in the equality of all men, it remains the most democratic of sects; without priesthood, sacraments, or liturgy, it differs from all other religions professing Christianity. Simplicity of life, the avoidance of vanities, universal charity, justness, purity, and peace are taught its members. According to the "Book of Christian Discipline," which embodies the doctrines and practices of the Society, the Friends are admonished to avoid "the foolish and wicked pastimes with which this age aboundeth, particularly balls, gaming-places, horse-races, and playhouses, those nurseries of debauchery and wickedness, the burden and grief of the sober part of other societies, as well as of

their own." Various diversions allowable to others are forbidden to them, musical entertainments being amongst the number.

"There are amusements," says the Book, "the object of which is principally, if not entirely, the gratification of sense, which possess a fascination sufficient, more or less, to withdraw the mind from worthier objects, and the pursuit of which almost necessarily distracts the attention from the sober realities of life and the duties of religion. As regards those musical exhibitions in which an attempt is made to combine religion with a certain amount of amusement, it is hard to understand how a truly Christian mind can allow itself to sanction the profanation of the sacred name by attending such performances, in which the most awful events recorded in Holy Scripture are made the subject of professed entertainment to an indiscriminate assembly, many of whom make no pretensions to religion."

The Book condemns indulgence in reading, companionship, recreation, or pursuits which shall grieve the Holy Spirit. Hunting and shooting for diversion are prohibited, for besides the necessity of distressing God's creatures, such amusements lead into undesirable associations. Rifle clubs and volunteer corps are protested against; Friends are entreated to be watchful whilst preparations for war are being made, lest

they be drawn into lending money, arming, or letting ships, or otherwise promoting the destruction of the human species; nay, they are advised against assisting the conveyance of soldiers, their baggage, arms, ammunition, or military stores. Military centres are looked on with serious apprehension as the causes of demoralisation and sin, for soldiers cannot become skilled in the art of destruction, armaments cannot be raised or kept together, battles cannot be fought, multitudes of men cannot be slaughtered and their souls hurried into eternity, upon Christian principles. The Society not only censures warfare, but likewise capital punishment, holding that it is not for fallible man to determine at what period his fellow-man shall cease to exist. Members are warned against the spirit of speculation and the snare of accumulating wealth, and both men and women are exhorted against the grievous sin of adorning themselves in a manner at variance with the plainness and simplicity of which they make profession; as also against such habits of expense in furniture or attendance, which are not only inconsistent with the teachings of the Gospel, but absorb property better employed in feeding the hungry, and spend time better utilised in comforting the afflicted.

However, of late the rules regarding amusements are not so strictly enforced. Not only is music no

longer objected to, but is taught in the Friends' schools; whilst such diversions as shooting, fishing, etc., are frequently indulged in by members of the Society, the general feeling being that where such things are wrong, the Spirit of God will restrain from them. This was the feeling existing in the mind of George Fox when William Penn, on becoming convinced of the principles of the Friends, asked the former if he should continue to wear his sword as he had constantly done. "Wear it as long as thou canst," answered the founder of the Society.

The Friends keep neither feasts nor fasts, feeling bound with meekness to refuse compliance with them as being anti-Christian, and set their faces against the vain custom of wearing or giving mourning and all extravagant expenses about the interment of the dead; whilst above all the drinking of intoxicating liquors—the source of misery and crime—is generally strongly discouraged though not forbidden by the Society, although by far the greater number of members are total abstainers. In many parts of America however, the Friends have strict rules against drinking intoxicants and even against tobacco. They have steadily refused to pay tithes or aid the forced maintenance of the Established Church, for which in early days they suffered cruel persecutions.

The Society has no priests, believing that "no

man or order of men can worship for the rest"; and they have no ritual, but meet for silent worship and extempore prayer, "recognising the value of silence not as an end, but as a means towards the attainment of the end; a silence not of listlessness or of vacant musing, but of holy expectation before the Lord."

Their insistence of the sufficiency and power of God's Spirit in all things may be considered the principle of their religion. Unlike other sects which, in their pitiful lack of charity and their contemptible fulness of egotism, believe in the election of themselves and the damnation of all differing from them, the Society of Friends teaches the revelation of spiritual light in every individual soul, and the manifestation of the love and grace of God towards all men, be they Christian or heathen, Jew or Gentile. By this light man is enabled "to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his nature; and without the Spirit inwardly revealed man can do nothing to the glory of God or to effect his own salvation." The existence and efficacy of this spiritual light flooding the soul obviates the necessity of sacraments.

Marriage the Friends believe an ordinance of God, in which He alone can rightly join man and woman. Therefore they seek the aid neither of

priest nor of magistrate; but the man and woman concerned take each other as husband and wife, promising unto each other, with God's assistance to be loving and faithful in that relation to each other till death shall separate them. Children are named in presence of those who witnessed their birth. Christ is Himself the bread of life. "The eating of His body and the drinking of His blood is not an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives of the fulness which is in Christ. It is this inward and spiritual partaking which is the true supper of the Lord."

They consider the breaking of bread and drinking of wine was a portion of the Jewish passover which, "as oft as they did it," was rightly observed by the Apostles, who were Jews till the destruction of Jerusalem, when the Jewish law ceased and its observances became impossible, as the Temple was destroyed. Priesthood then ceased, being all absorbed in "the one high priest after the order of Melchizedec," who makes all kings and priests unto God.

From a Declaration of Christian Doctrine given forth on behalf of the Society in 1693, it may be gathered their belief in the divinity of Christ somewhat differs from other sects professing Christianity.

They hold that "the Word or Son of God, in the fulness of time became perfect man according to the flesh, descended and came of the seed of Abraham and David; but was miraculously conceived by the Holy Ghost and born of the Virgin Mary; and declared powerfully to be the Son of God according to the spirit of sanctification by the resurrection from the dead. . . . That as man, Christ died for our sins, rose again, and was received up into glory in the heavens, He having been in His dying for all that one great universal offering and sacrifice for peace, atonement, and reconciliation between God and man; and He is the propitiation not for our sins only, but also for the sins of the whole world. . . . That Christ's body that was crucified was not the Godhead, yet by the power of God was raised from the dead; and that the same Christ that was therein crucified ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt; but yet, doubtless, His body was changed into a more glorious and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body as it is declared to be, is too wonderful for

mortals to conceive. The Scripture is silent as to the manner thereof, and we are not curious to inquire about or to dispute it; nor do we esteem it necessary to make ourselves wise above what is written as to the manner or condition of Christ's glorious body in heaven; no more than to inquire how Christ appeared in divers manners or forms; or how He came in among His disciples, the doors being shut; or how He vanished out of their sight after He had risen."

Concerning future happiness and eternal punishment, the Declaration briefly states: "God hath committed all judgment unto His son Jesus Christ; and He is judge both of quick and dead, and of the states and ends of all mankind."

As each individual member possesses the inward spiritual light, all are allowed to preach and pray at the meetings, and those in whom the Spirit is most prominently manifested are acknowledged as ministers, be they men or women; but this position gives them no more power or authority than they had before. Besides ministers, the Society has elders and overseers. The former "encourage and help young ministers, and advise others as they, in the wisdom of God, see occasion." The latter take heed of any improper conduct of the members, admonish

them in love, if necessary report them, and show concern in the affairs of the poorer brethren, a duty held more or less obligatory on all.

Occasionally a meeting may last for hours, and end without a single word being spoken. By this silent method of worship, which has been practised for centuries in the Catholic Church, they testify to "the spiritual reign and government of Christ." To the Friends, "no outward ceremony, no observations, no words, yea, not the best and purest words, even the words of Scripture, are able to satisfy weary and afflicted souls." The true spiritual refreshment comes from what they believe to be the actual communion of the Spirit of God with their spirits.

But Friends are admonished against attending public worship conducted "in a manner at variance with our Christian profession, and where modes and forms are made use of, from which we are religiously restrained."

For their charity towards the poor, and their concern for the oppressed, the members of this Society have always been remarkable. George Fox and William Penn strove to secure religious teachings to the negroes; and the Friends were the first Christian body that refused to deal in slaves, for as early as 1780 not a slave was, to the knowledge of the Society, owned by any Friend in England

or the United States. They were indeed the first to petition the House of Commons for the abolition of slavery, and took a prominent part in the agitation which resulted in the freedom of the negroes. It was a member of this Society who first opened a school for the education of the poor. The Friends have also laboured for the amelioration of the penal code, the reformation of prisons, the improvement of lunatic asylums, and the abolition of capital punishment.

The principal meeting-house of the Society in London is at Devonshire House, Bishopsgate Street Without, where the yearly meetings of Friends for Great Britain have been regularly held in May for two hundred and eighteen years. There are also meeting-houses in Bunhill Fields, at Peel, near Smithfield, in Ratcliff Highway, at Deptford, at Stoke Newington, Tottenham, Peckham, Hammersmith, Upper Holloway, and at Westminster in St. Martin's Lane. So unpretentious is the entrance to the latter, that it fails to attract the attention of those who pass the way. On its iron gates a notice is fixed stating that meetings begin at 11.15 a.m. on the first day of the week. A wide hall leads to a broad lobby from which by doors to right and left access is gained to the meeting-house. This building is almost square, and is entirely devoid of decoration. The lower part

of the walls is wainscoted, the upper part painted fawn colour; the semi-arched oak ceiling is lighted by a large central window of muffled glass. Rows of forms covered with green cushions fill the body of the hall, the male portion of the congregation occupying those at one side, the female the other; whilst at the end, raised by a couple of steps, is a balustraded platform. On this one First Day, otherwise one Sunday morning, sat three men and three women, ministers and elders of the Society. The former were gray-bearded and white-whiskered, but wore no distinctive dress; two of the ladies, also advanced in years, wore round black bonnets and garments of sober hue. The congregation, which numbered something over a hundred, counted many young men and young women, a few boys in knickerbockers and sailor suits, a few girls with long hair and short skirts; but, with the exception of the two ladies already mentioned, none wore the dress we are apt to associate with the Society of Friends. Indeed, such foolish vanities as feathers and flowers, furs and velvets might be seen on the women, whilst their husbands, brothers, and fathers wore rings and chains to adorn themselves withal.

In the bright morning of this First Day, five score and upwards of people sat silently, motionlessly, contemplatively. The ticking of a clock, the occasional

rustle of a gown, a subdued cough, alone disturbed the profound stillness which lasted about a quarter of an hour. At the end of that time one of the elderly ladies sitting on the platform arose and addressed the congregation in simple phrases. For amongst the Friends the preaching of women is acknowledged to be a special gift of Christ, "who only has a right to appoint, and who alone can qualify His ministers effectually to publish the glad tidings of salvation through Him." It was, as they remind us, a woman who received "that most sacred commission, which expressed the fellowship and oneness of His poor afflicted followers with their risen Lord, and in language unutterably consoling indicated their ultimate participation in His glory: 'Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.'"

When her address was finished silence once more fell upon the congregation, but at the end of ten minutes all suddenly rose, and standing with bowed heads listened to an extemporary prayer offered by one of the old gentlemen, who dwelt on each syllable and prolonged the pronunciation of each word until the whole sounded as a recitative, having many pauses for an unheard accompaniment, and many a tremulous note. After intervening silence, he ad-

dressed his hearers in the same oratorical manner, omitting neither the quavering notes nor the singing of syllables. Stillness again, followed by some brief observations by one of the ladies; and then this service without psalms or hymns, the preaching of sermons or the reading of Scriptures, ended. Whilst it proceeded a couple of the male members kept their heads covered, save when prayers were offered, the wearing of hats at the meetings being optional.

The founder of the Society of Friends, George Fox, was born in 1624, in Drayton, Leicestershire. His father, Christopher Fox, was known to his neighbours as Righteous Christer, and his mother was "an upright woman and accomplished above most of her degree." From these good people he inherited a character which the strifes and changes of the nation politically and socially wielded into shape. In his childhood he "appeared of another frame than the rest of his brethren, being more religious, inward, still, solid, and observing beyond his years." He was apprenticed to a shoemaker, who was likewise something of a farmer, dealing in cattle and wool, and much trust was placed in this grave youth. The people loved him for his innocency and honesty, and he might have remained long with his master; but in his nineteenth year came a crisis in his life. Whilst attending a fair he was brought into a tavern

and there asked to drink healths. The sights and scenes he witnessed disgusted his sensitive spirit, and he says: "When I had done what business I had to do, I returned home but did not go to bed that night, nor could I sleep, but sometimes walked up and down, and sometimes prayed and cried to the Lord, who said to me: 'Thou seest how many young people go together into vanity, and old people into the earth; thou must forsake all, both young and old, and keep out of all, and be a stranger unto all.' Then at the command of God, on the ninth day of the seventh month, 1643, I left my relations, and broke off all familiarity or fellowship with old or young." For four years he wandered about the country, "taking a chamber to myself in the town where I came, and tarrying sometimes a month more or less in a place." His spirit was restless, peace fled from him. Though afraid lest, "being a tender young man, he should be hurt by conversing much" with clergymen, yet he occasionally consulted them, and their advice was various and amusing. One bade him get himself a wife; a second told him to enlist and fight in the civil war then devastating the country; a third suggested he should sing psalms and smoke a pipe; whilst a fourth declared there was no remedy for a mind diseased like physic-drinking and blood-letting. He paid no heed to their words but went

his way, and soon he had "openings" or revelations made by God to his soul. One of these assured him that being bred at Oxford or Cambridge University was not enough to fit and qualify men to be ministers of Christ; whilst another informed him that God who made the world, did not dwell in temples built by hands. These revelations resulted in his becoming an itinerant preacher, his subjects being the light God had kindled in every human heart, the necessity for repentance and the beginning of a new life. He boldly denounced the forms and ceremonies of religious worship, declared the ministry had become a trade, and maintained the only warrant for assuming it was the consciousness of a divine call.

The earthly spirit of the priests, as he persistently terms the clergy, wounded him sore. "When I heard the bell toll to call the people together to the steeplehouse, it struck at my life; for it was just like a market bell to gather people together, that the priest might set forth his ware to sell. Oh, the vast sums of money that are gotten by the trade they make of selling the Scriptures, and by their preaching, from the highest bishop to the lowest priest. What one trade else in the world is comparable to it?"

From the first he met with success and gained followers. The country was harassed, the people disturbed. The old order had passed away with the

dethronement of royalty; new forms of government and fresh creeds were springing into existence; men were prepared for strange teachings and novel practices. Crowds gathered round this homeless preacher, who believed himself inspired as he preached at the market cross, the fair green, or in the churchyard, and his fame rapidly spread amongst the people. By degrees his teaching became more defined. It was now made clear to him he should never raise his hat to any one, no matter of what rank, or remain uncovered in the presence of even the greatest, nor was he to bow or scrape with his leg, nor to bid good morrow or good evening, "for they knew night was good and day was good without wishing of either." In addressing individuals he was to use no other pronoun than thee and thou; he was to observe the same manner towards all men, high or low; never to fight even in self-defence; to use numerical nomenclature for days of the week and months of the year; to forbear drinking healths as a provocative to take more than did people good; to discard the usual symbols and signs of woe at funerals; to refuse all military duties; to refrain from taking oaths even in Courts of Justice; to adopt simplicity of dress; and to look after the interests of his followers.

Presently becoming more assured of his position, he grew bolder in his actions; and one Sunday

morning at Nottingham, on hearing the bell of the "steeple-house," he, admonished by an inward voice, entered the church whilst the clergyman was preaching, and gave expression to his theories. This caused a disturbance, a constable was summoned and George Fox was carried to jail, from which he was soon released by the sheriff, whose sympathies he enlisted. But whilst at Derby a like act of his caused the same result, when he was brought before the magistrates and sent to the house of correction as a public blasphemer. Fox is said on this occasion to have bidden Justice Bennett "quake at the word of the Lord," when Bennett called him a quaker, by which name he and his followers became speedily known. This imprisonment was but the first of many the preacher was destined to endure.

The intervals he subsequently spent in prison were devoted to writing tracts, amongst which were "The Unmasking and Discovering of Antichrist, with all the false Prophets, by the true Light which comes from Christ Jesus, written forth to convince the seducers, and for the undeceiving the seduced;" "A Warning from the Lord to the Pope and to all his train of Idolatries; with a discovery of his false imitations and likenesses and traditional inventions . . . and also some quæries, given forth to be answered by the Pope, his Priests or Jesuits, or them who are

popishly affected ;” “ A Warning to all this proud City called London, to call them to repentance ;” “ A Warning to the World that are groping in the dark after sects, opinions, and notions ;” “ A Declaration to the Jews for them to read over, in which they may see that the Messiah is come according to their own Prophets and Gabriel the Angel.”

His preaching in “ steeple-houses,” a liberty commonly allowed those desiring to teach or to argue in this age of religious excitement, frequently brought George Fox into trouble. When he strove to enter a church at Warmsworth, the door was shut against him ; but eventually he was allowed in. When the preacher caught sight of him, he stopped in his discourse and asked him what he had to say. “ When I began to speak,” Fox records, “ the people violently rushed upon me, and thrust me out of the steeple-house again, and locked the door on me. As soon as they were done their service, and were come forth, the people ran upon me and knocked me sorely with their staves, threw clods and stones at me, and abused me much ; the priest also being in a great rage, laid violent hands upon me himself.”

Being filled with the Lord’s refreshing power, he recovered so rapidly that he was enabled to visit another steeple-house that afternoon, but “ the priest had done before I got thither,” he records regretfully.

The following First Day he was at Doncaster and went to church. When the sermon ended he spoke to the people, "and they were in a great rage, hurried me out, threw me down, and haled me before the magistrates. A long examination they made of me, and much work I had with them. They threatened my life if ever I came there again, and that they would leave me to the mercy of the people. After a while they put us out (for some Friends were with me) among the rude multitude, and they stoned us down the street. An innkeeper that was a bailiff came and took us into his house; and they broke his head, that the blood ran down his face, with the stones that they threw at us. We stayed a while at his house and showed the more sober people the priests' fruits. Then we went to Balby, about a mile off, and the rude people laid wait for us, and stoned us down the lane; but blessed be the Lord, we did not receive much hurt."

The following Sunday, whilst at Tickhill, he was moved to visit another steeple-house, and found the priest, as he persistently calls the minister, and most of his parishioners in the chancel. When George Fox began to speak they fell upon him, and the clerk, taking up a Bible, hurled it at him so that his face gushed out with blood. Then the people cried, "Let us have him out of the church,"

when they beat him exceedingly, threw him down, dragged him over a hedge and down a street, stoning and belabouring him so that he was covered with blood and dirt.

His journal contains many bitter complaints of the clergy who, as he preached against ecclesiastical authority, were his bitterest enemies. Priest Marshall raised many bitter slanders against him, he says, such as, "that I carried bottles with me and made people drink of them, which made them follow me; and that I rode upon a great black horse, and was seen in one country upon it in one hour, and at the same hour in another country threescore miles off; and that I would give a fellow money to follow me when I was on my black horse. With these lies he fed his people, to make them think evil of the truth which I had declared amongst them. But by these lies he preached many of his hearers away from him; for I was then travelling on foot and had no horse at that time, which the people generally knew. The Lord soon after cut off this envious priest in his wickedness."

Again "envious priests and professors" raised a slanderous report concerning him, that neither water could drown him, nor could they draw blood from him, and that therefore, he was surely a

wizard. Whilst on one occasion he was preaching at Whitehall to Oliver Cromwell's guards, "an envious priest, a newsmonger, and a light, scornful, chaffy man" interrupted him. Fox bade him repent; which struck the chaffy man as being strange enough to put in the news-sheet. The next time Fox appeared at Whitehall he "manifested the priest to be a liar in several things he had affirmed." The worthy parson, the forerunner of paragraph writers for society journals, made copy from this second visit, and describing this lion in the religious world, said he wore silver buttons, "which was false," Fox gravely wrote, "for they were but alchymy." Moreover, drawing on his imagination, the writer declared Fox hung ribbons on people's arms, which caused them to follow him. When in 1654 the preacher was at Whetstone, came seventeen troopers and a marshal, and took him before Colonel Hacker, who was with his major and a great company of his captains, and much discourse they held concerning priests, and meetings, and the rumour of a plot against Cromwell, when Fox declared himself an innocent man free from such designs. Colonel Hacker asked him if he would return home and stay there; but Fox answered if he went home it would show he was guilty of some offence, and if he stayed there it would make his

home a prison; and furthermore declared he would go to meetings as the Lord should order him, and therefore could not submit to their requirings. The Colonel then said he must send him by Captain Drury to the Lord Protector.

That night he was kept a prisoner at the Marshalsea, and next morning at six o'clock was delivered to Captain Drury. Before starting he demanded another interview with the Colonel, to whose bedside he was led. Hacker again advised him to hold no more meetings, but Fox declared he must have liberty to serve God, whereon he was told he must go before Cromwell. "Whereupon," says the preacher, "I kneeled and besought the Lord to forgive him, for he was as Pilate, though he would wash his hands; and when the day of his misery and trial should come upon him, I bid him then remember what I had said to him. But he was stirred and set on by priest Stephens and the other priests and professors, wherein their envy and baseness was manifest."

George Fox therefore set out for London accompanied by Captain Drury. Now the latter carried himself fairly towards the prisoner, but was an enemy to truth, and "would scoff at trembling and call us Quakers, as the Independents and Presbyterians had nicknamed us before," writes

Fox. "But afterwards he once came to me, and told me that as he was lying on his bed to rest himself in the daytime, a sudden trembling seized on him, that his joints knocked together, and his body shook so that he could not rise from his bed; he was so shaken that he had not strength enough left to rise. But he felt the power of the Lord was upon him, and he fell off his bed and cried to the Lord, and said he never would speak against the Quakers more, or such as trembled at the word of God."

Reaching London, they lodged at the Mermaid, over against the mews at Charing Cross, where the Captain left his prisoner whilst he went to give an account of him to Cromwell. Returning, Drury said the Protector required a promise that "a carnal sword or weapon against him or the Government" should not be taken by Fox or his followers, the same being set down in fair writing and properly signed. This was accordingly done, and then the preacher was brought before Oliver at Whitehall. On entering his presence Fox was moved to pray that peace might dwell in the house and to exhort him to keep in the fear of God. They had much discourse about religion, when the Protector carried himself very moderately, and Fox spoke of ministers who "preached for filthy lucre and divined for money, and were covetous and greedy, and can

never have enough," which charges Cromwell said were true.

"Many more words I had with him," writes George Fox, "but people coming in, I drew a little back; and as I was turning he caught me by the hand and with tears in his eyes said, 'Come again to my house, for if thou and I were but an hour a day together we should be nearer one to the other,' adding that he wished me no more ill than he did to his own soul; I told him if he did he wronged his own soul; and I bid him hearken to God's voice, that he might stand in His counsel and obey it; and if he did so, that would keep him from hardness of heart; but if he did not hear God's voice, his heart would be hardened. He said it was true." When Fox left the great man's presence, Captain Drury followed him saying the Lord Protector had set him at liberty, and he might go whither he would.

Four years later, in 1658, the preacher sought Cromwell at Hampton Court that he might speak concerning the persecutions suffered by the Friends.

"I met him riding into Hampton Court Park," he says, "and before I came to him, as he rode at the head of his life-guard I saw and felt a waft (or apparition) of death go forth against him, and when I came to him he looked like a dead man. After I had laid the sufferings of Friends before him,

and had warned him according as I was moved to speak to him, he bid me come to his house."

When George Fox called next day, the Protector was ill and could not see him then, nor did he ever see him more, for a few months later Oliver Cromwell died.

In person Fox was tall, well-built, and muscular; "graceful in countenance, manly in personage, grave in gesture, civil beyond all forms of breeding, tender, compassionate and pitiful." His character is quaintly described by William Penn as a man "that God endowed with a clear and wonderful depth, a discernor of others' spirits, and very much a master of his own. And though the side of his understanding which lay next to the world, and especially the expression of it might sound uncouth and unfavourable to nice ears, his matter was nevertheless very profound, and would not only bear to be often considered, but the more it was so the more weighty and instructing it appeared. He exercised no authority but over evil, and that everywhere and in all, but with love, compassion, and longsuffering. A most merciful man, as ready to forgive as unapt to take or give offence."

For four years he was the only preacher of his doctrines, but at the end of that time he was aided by a woman, Elizabeth Horton. Soon five-and-twenty disciples were spreading his doctrines, and before seven

years elapsed more than double that number helped to popularise his teachings. At first they called themselves Children of Light, a name they discarded in favour of the Religious Society of Friends, by which they are known to this day.

The protests of the Friends against worldly pleasures offended the Cavaliers, and their condemnation of intolerance enraged the Puritans. They therefore suffered great hardships which their meekness of spirit but increased. They were put in the stocks, stoned, whipped, and imprisoned, "though honest men of good repute where they lived." Some of them in their enthusiasm were guilty of wild extravagances, one at least (who then foretold the fire of 1666) going through the streets naked, or clad in sackcloth with ashes on his head; entering churches during services to bid congregations repent of their sins; warning magistrates of their impending doom; falling prone on the earth, where he lay trembling during the manifestations of the Spirit; and giving utterances to what he termed prophecies. The names are still kept of those who predicted the death of Cromwell, the plague and fire of London, events likewise foretold many years in advance by William Lilly, the astrologer.

The wildness of their fervour, together with their

urging all men to refrain from war whilst civil rebellion rent the country, and their opposition to the teachings of the Baptists, Independents, and Episcopalians, entailed persecution upon them. Though Cromwell, in a speech delivered in 1654, declared liberty of conscience the right of all, the Friends suffered grievously under his reign. If they travelled to meetings on Sundays, they were accused of Sabbath breaking; if they preached, they were declared blasphemers. Heavy fines were inflicted on them, they were insulted by the populace, the women and children dragged by the hair through the streets, the men transported. Between 1661 and 1697, as many as thirteen thousand five hundred and sixty-two were imprisoned. Under Charles II. the old cruel statutes passed in the reign of Elizabeth against Catholics were revived for the Friends. In 1670, an order of the King, signed by the Archbishop of Canterbury and thirteen others, directed Christopher Wren to pull down their meeting-houses in Ratcliffe and Horselydown. When the Friends met close by the ruins, they were dispersed by soldiers, who beat them with the butt-ends of their muskets, killing many. The fines levied against them amounted to over a million. In 1671 Charles suspended the penal laws in favour of those imprisoned for religious opinions, and released four hundred Friends, remitting their fines and restoring

their estates; but this act of justice was so unpopular with his subjects, that he recalled his proclamation, and persecution was revived. To escape suffering, many had emigrated to the West Indies and America, but fared no better from the Puritans, who had settled in the latter country. When in September, 1656, Mary Fisher and Anne Austin arrived in Boston, their trunks were searched, and their books burned by the common hangman. They, barely escaping the same fate, were cast into prison, stripped and searched for signs of witchcraft; but none being found, they were convicted of heresy, and expelled from the state. Nine others who arrived soon after were similarly treated, whilst from 1659 to 1691, four Friends, Mary Dyer, William Robinson, Marmaduke Stevenson, and William Leddra were hanged at Boston because they had dared to return to that city.

In 1686, William Penn using his influence with his friend James II., the latter released fifteen hundred Friends, most of whom had been imprisoned for non-payment of tithes or their refusal to take an oath of allegiance and supremacy. Three years later came the Toleration Act, which relieved them from taking the oath, and their persecution may be said to have ceased since then, except as regards tithes and church rates. Meanwhile, the purity of their lives, their patience under affliction, the justness of

their dealings, and devotedness to each other, won the respect of many, so that their numbers increased. George Fox was unwearied in his labours, visiting not only Scotland, Germany, and Holland, but Barbadoes, Jamaica, and America. In the fulness of his zeal, he believed the Society of Friends would eventually absorb all other Christian religions. He introduced effective discipline, instituting monthly and yearly meetings, and wrote a code of Christian doctrines for his followers. Frequent imprisonment in filthy and polluted jails had undermined his health, and he died in November, 1690, in the sixty-sixth year of his life.

THE SALVATION ARMY.

SUNDAY EVENING AT REGENT CIRCUS BARRACK.

THE stirring sounds of a brass band playing the "Men of Harlech" as the accompaniment to hundreds of voices singing a hymn; the steady tramp through the centre of a thoroughfare of a compact body of blue-coated men and black-bonneted women; the floating of red banners bearing the words "Blood and Fire," and a general air of enthusiasm that makes light of the mocking laughter, and glories in the derisive cheers of unsympathetic crowds, are the audible and visible sounds and sights of the Salvation Army, perhaps the most vigorous and extraordinary religious revival the English Church has known.

Briefly stated in the words of its founder, the design and end of the Salvation Army is "to spread throughout the entire world, and to last as long as God has enemies to be fought with and overcome." Beginning with the exertions of one man, the movement has grown to gigantic proportions, and is a social factor

and saving power in the lives of thousands to whom honesty, sobriety, purity, temperance, truth, and honour were once but empty sounds and unknown qualities.

The man who so radically changed the condition of things spiritual and temporal for thousands must necessarily contain in himself magnetic force, determined will, unbounded sympathy, persuasive power, swift perception, enduring patience, ability to organise—elements in a character which assuredly combine to lift it high before the world. Such a man is William Booth, who in 1829 was born at Nottingham of parents belonging to the Church of England. As a lad he attended the services of the Wesleyan Methodists, and was impressed by the manner in which they directly appealed to the people.

He was scarcely more than fourteen when he experienced what is described as a change of heart, and henceforth he threw himself boldly in with the Methodist movement, attending open-air missions and cottage meetings held for the benefit of the poor and the enlightenment of the ignorant. In due time he addressed crowds, and preached brief stirring sermons on Sundays. Throughout the week he was engaged in a pawnbroker's office, and the misery, privations, and poverty, frequently induced by drink, with which he grew acquainted stirred him with compassion and quickened him with desire to rescue the wretched

from the darkness of their ways. At seventeen he became a local preacher, whose earnestness was acknowledged and whose powers gave promise.

He is described at this period as "a mere stripling, tall, with long, flowing, black hair, a piercing eye, and a tongue of fire." His exertions were such that during the next three years his health, never robust, threatened to give way; but without abandoning his labours he relaxed his efforts, and spent some time in London as an evangelist.

At four-and-twenty he placed himself under the charge of the Rev. William Cooke, D.D., for theological training, with a view to joining the ministry of the Methodist New Connexion, and a year later he went to Guernsey to preach. At his first service thirty were "converted," and before a month ended his congregation was enlarged by three hundred members. Tidings of his influence went forth, and many demands were made upon his labours, to which he freely responded. But the Methodist New Connexion was becoming too narrow for his ever-widening sympathies, and after a while he severed his connection with the sect, acting on the prompting of conscience and having no consideration for worldly prospects, for this step left him without home, employment, or income to support himself and the young wife he had recently married.

However, a man of his activity did not waste much time in idleness. Journeying to Cornwall he found fresh fields for his labours, in which he was now helped by Mrs. Booth. For two years they held a series of revival services, listened to by crowds of fishermen, navvies, and miners. The success of the missionaries was so great that invitations poured in upon them from all quarters; but unheeding these, they came to London in 1865 and began their labours in the East End.

Writing of her husband at this period, Mrs. Booth says: "He left a happy and prosperous ministerial career, gave up all that is commonly regarded as valuable in life, came out without any human encouragement or guarantees, and devoted himself to labour among the neglected masses, with no thought beyond that of a local work in the east of London. We surrendered home, income, every friend we had in the world, save my parents, with four little children under five years old, to trust only in God. During the ten years following, we were groping our way out of the conventionalism in which we had been trained, and often reluctantly following the pillar of cloud by which God was leading us. We tried committees, conferences, and all sorts of governments, showing how far we were wrong, till the grand military idea was revealed to us."

¶ None but those who have lived in their midst can

realise the profound degradation, besotted ignorance of all good, and fourfold knowledge of all evil, the mental darkness and physical squalor, neither relieved by religion nor lightened by compassion, in which the inhabitants of the east of London lived. As far removed from those in the west as if continents lay between, knowing no tie in common, scarcely speaking the same tongue, they at this period, before public attention was called to their needful conditions, were more neglected than the savage tribes for which missionaries have shed their blood. To rescue people who were neither conscious of their present state, nor anxious for their future welfare, seemed a hopeless task. Religion was to them either a thing unknown or a subject for free mockery; churches were buildings where only the well fed and comfortably clad resorted; parsons were men who associated with the rich, and held aloof from the wretched; faith, charity, temperance, and morality were things beyond their lives. On one Sunday, eighteen thousand persons were seen to enter public-houses within a circuit of half a mile; the streets were unsafe by night.

But William Booth and his wife did not despair. Standing one day on a heap of refuse, he began his crusade, and spoke of repentance and mercy; strange words which fell upon surprised ears. Daily he preached in the open air to crowds that gradually

increased. These were composed of sailors, costermongers, fallen women, thieves, navvies, factory girls, loafers, dog fanciers, Jews and pedlars, the waifs and strays of humanity. When autumn came, a tent was given him by a Methodist who sympathised with his work, Mr. John Eason. A hymn-book was prepared and sold for a penny, and by the time winter came a drinking saloon which had once been a den of infamy was hired for the services.

A gradual improvement became noticeable in the lives of many of his hearers; others were rescued at once from careers of crime; some of the converted were pressed to join the crusade and narrate their experiences for the benefit of others. A dancing-room and a large theatre were next taken, whilst missions were opened in various districts, where meetings were held under railway arches, on commons, in cellars, and under sheds. William Booth had discovered the means by which the masses could be reached; his plain speech, and adaptability to surroundings, attracted many, whilst his anxiety for the temporal as well as the spiritual welfare of his followers rapidly increased their numbers.

In 1870, after five years' work in the East End, he secured a building in Whitechapel that once had been a people's market. This was constituted the head-quarters of the Salvation Army, where space

was found for a meeting-hall, class-rooms, book-rooms, and offices. Here daily services were held, and mission work organised. The movement rapidly gained in strength, and spread not only through London but the provinces. William Booth's talent as an organiser was now furthermore called into service, and he laid down certain rules for working the great revival in town and country.

These were, to hold meetings out of doors, and to march singing through the streets in harmony with law and order. To visit public-houses, gin palaces, prisons, private houses, and to pray with such as can be got at. To hold meetings in theatres, music-halls, saloons, and other common resorts of those who prefer pleasure to God; and services in any place where hearers can be gathered, especially such as would not enter ordinary places of worship. To use the most popular song-tunes, and the language of everyday life, in conveying a knowledge of God to every one in novel and striking forms, but in such terms as can be easily understood. To make every convert a witness for Christ, both in public and private.

It was not until 1878 that after much consideration, the movement was remodelled on the lines of a military organisation, and called the Salvation Army; that name, as its commander explained, being preferable "because the only reason for which the

organisation exists being war against sin, common-sense requires that it shall be framed after the pattern which mankind in all ages has found to be the most effective, and the only one possible for an army." At the same time he assumed the fitting title of General, just as Napoleon the Great crowned himself. The halls where services were held were henceforth spoken of as barracks, stores, and head-quarters; the flags were inscribed with the motto "Blood and Fire," signifying the blood with which Christ atoned for sin, and the fire of the Holy Spirit which sanctifies, verifies, and comforts the soldiers of God. A uniform was selected for the male officers consisting of dark blue trousers and tunic with red facings, the collar marked with the letter S, or a scarlet guernsey, with a peaked cap bearing the badge, Salvation Army. The women were to wear plain gowns of blue, with cloaks of the same colour, the ribbons on their black bonnets having the badge in gilt letters. This quiet though striking uniform was designed for the purpose of attracting notice; helping to gather crowds round the wearers when they preach; leading the idle and curious to question the officers, who have then an opportunity of giving instruction; and above all of guarding against conformity to fashions of the day. Mourning for the dead is not permitted, and is regarded as a contradiction to all "the departed brother or sister

has been saying for years or months gone by, all that was said on their death-bed, all that is being said at the grave and on the platform, and all that will be said of him for years to come, viz., that God took him in love away from the evil, to come to a glorious land of rest and pleasure and communion; nay, to the very society of angels and of God."

General Booth says this military system of organisation contradicts no form of government laid down or practised in the New Testament, and is in perfect harmony with the only system described in the Old Testament, and cannot therefore be called unscriptural. "Our organisation makes every soldier in some degree an officer, charged with the responsibility of so many of his townfolk, and expected to carry on the war against the locality where he resides. Every corps is mapped to a portion of the country, and every village is placed under the care of a sergeant until a corps be established in it under commissioned officers. England is divided into thirteen districts, each under the command of a major, whose duty it is to direct and inspect the operations of every corps therein; he has to see to the extension of the war, and the calling out of new officers, and to the removal of others unfit for their position. Each corps is under the command of a captain, assisted by one or two lieutenants, who are entirely employed in and supported

by the Army, their duty being to conduct services outdoors and indoors, to visit those enlisted, and to plan and work for the salvation of the whole population around. Captains and lieutenants are removed about every six months, to avoid settling into old ruts, and to prevent their forming too strong attachments either to persons or places. We have tens of thousands of soldiers who are ready at a word to leave all and go out to rescue the souls of others, and who glory in submitting to the leadership of either men or women placed over them, for Christ's sake. Experience has taught us that real soldiers care little who leads or how they march, so that there is victory. We have never enjoyed such unbroken peace or harmony as we have had since it was thoroughly understood that the corps is under its captain, the division under its major, and the whole army under its general, with no hope of successful agitation against superior authority. It is a great object with us to avoid using our system of government so as to limit spiritual liberty, or hamper any officer with awkward restrictions who is seeking the accomplishment of his great mission."

The success of the Salvation Army was now assured. Within twelve months eighty new stations

were founded, and a hundred officers added to the staff. Its progress may be estimated from the fact that in 1878 the Army numbered twenty-nine corps and thirty-one officers, whilst, according to an estimate made in 1888, the corps or societies numbered two thousand five hundred and thirty-nine, and the officers over seven thousand.

So great a work could not be accomplished even by the most heroic patience, labour, and perseverance without money. For many years a philanthropic Member of Parliament who took a deep interest in William Booth's work, supported him and his family; continuing his benevolence for some time after the foundation of the Army, and indeed until the profits arising from the literature published by it rendered his help no longer necessary. These profits are now sufficient to maintain the official staff. The movement had from the first been helped by contributions freely given by those attending the services; the workers within the Army likewise subscribed, whilst the outside public composed of every denomination gave of their goods.

A sum amounting to several thousand pounds now belonged to the Army. In 1875, William Booth, in order to secure this money to the object

for which it had been subscribed and acquired, had a deed drawn up and enrolled in Chancery, declaring the property belonged first to himself, then to his son William Bramwell Booth, and at their deaths devising that the whole is to be vested in trustees for the use of the Army so long as it exists. The Army solicitors hold the deeds, together with a complete schedule of all the property standing in William Booth's name.

A balance-sheet of the moneys received and expended at head-quarters is issued yearly, and signed by Messrs Beddow & Son, public accountants. Moreover, any person who has a direct interest in the Army is at liberty to inspect the books which contain all the particulars of income and expenditure. From the beginning General Booth has never received support from the funds of the Army.

The officers of this vast organisation who work so efficiently are not chosen at haphazard from the ranks; on the contrary great care is taken in selecting those suitable to carry on the work. True, they are drawn from all ranks; but they must first have made themselves conspicuous by their zeal and energy, when they are recommended to head-quarters by the major of their division, the officers of their corps, and others who have known them. They are then placed under the

supervision of a major, by whom they are reported to Mr. Herbert Booth. If they are able to answer satisfactorily the eighty-seven questions set down on the candidates' paper, and to pass successfully a medical examination, they are sent to the various garrisons, twenty-nine in number, in the suburbs of London for training. Formerly it was sometimes found necessary to teach some of them reading, writing, and arithmetic; but now a wholly uneducated candidate is not accepted. In the garrison they are shown how every branch of the service should be conducted, how the ignorant may be instructed, and the manner in which to preach with effect.

Smoking is forbidden, as is also the use of jewellery. Music-halls and theatres must be abandoned; no officer will be allowed to marry unless he is three years in the field, except in cases of long-standing engagements before being raised; no male officer will under any circumstances be allowed to marry before he is twenty-two years of age; nor will consent be given to the engagement of any male officer unless the young woman is likely to make a suitable wife for an officer, and if not already an officer is willing to train for such. Self-sacrifice and rectitude is expected, and their powers to endure and abilities to lead are tested by mission work.

Those who after a training of six weeks are found unsuitable for the post of captain are sent back into the ranks; those who succeed must give up home and such position in the world as they may have held. A captain must be prepared to be sent north, south, east, or west at a short notice, and with very little in his pocket wherewith to begin his labours. He is expected to conduct about twenty meetings weekly, extending from thirty to thirty-five hours, and to spend eighteen hours visiting in the hope of and endeavour to save or strengthen struggling souls.

The salary for single men is: Lieutenants, sixteen shillings weekly; captains, eighteen shillings; for single women, lieutenants, twelve shillings; captains, fifteen shillings; married men, twenty-seven shillings a week, with a shilling a week extra for each of his children under fourteen years of age. They are pledged never to receive any sum in the form of pay beyond these allowances.

The Salvation Army does not seek to increase its numbers by drawing members of other Churches to its ranks; but rather strives to awaken a sense of religion in those who profess no form of faith, know no God, disdain all restriction, and follow every vice. Its harvest is gathered from the vicious, the ignorant, the sodden, and the poor.

Two of the hierarchy of the English Church, the Archbishop of York and the Bishop of Bedford, have administered communion to large numbers of the Salvation Army, whom they have thus acknowledged as members of their fold. The teachings of the Army closely resemble those of the Methodists, the body in which William Booth began his missionary career. "We have not," he says, "a particle of sympathy with those who desire to let down or adapt the gospel of Christ to the fancy of the nineteenth century. The gospel which tells a man that he is thoroughly bad, and under the power of the devil; which drags out the hidden things of iniquity to the light of the Judgment Throne; which denounces sin without mercy, and warns men of eternal wrath to come unless they repent and believe in the only Saviour; the gospel of a crucified Saviour who shed real blood to save men from real guilt, real danger, a real hell, and who lives again to give a real pardon to the really penitent—a real deliverance from the guilt, power, pollution, and fact of sin, to all who really give up to Him a whole heart and trust in Him with a perfect faith—such is the gospel of the Salvation Army. We heartily believe the three creeds of the Church, we believe every word of the Communion Service, and we denounce the wrath of God against sinners as those who believe that all

these things are true. We teach men to expect salvation from the guilt of sin the moment they turn from sin to God, and trust Him to receive and pardon them. We teach that God is able and willing perfectly to purge the heart from all its evil tendencies and desires, the moment the soul trusts Him for it all. We urge the people not to rest until God has thus cleansed the thoughts of their hearts by His holy Spirit; and we assure them that God will preserve them blameless, and cause them everywhere to triumph, so long as they fully trust and obey Him. We teach that sin is sin whoever commits it, and that there cannot be sin without the divine displeasure; that there is a real, constant, and perfect deliverance from sin provided by Jesus Christ, which all men are responsible either for accepting or rejecting. We teach that all saved men or women ought to lay down their lives for the salvation of others, if required; that being followers of Christ means sacrificing all our interests, enjoyments, and possessions to save a rebel world, and that whosoever does not so bear the cross has no right to expect the crown."

Music is regarded by the Army as a powerful means of attracting attention, of rousing enthusiasm, and of reaching the heart. Popularity of style, melody rather than harmony, and simplicity are

the chief characteristics of the airs adapted to its hymns. From the position occupied by the Salvationist, we are told "there can be no season in his life when he is so free from the claims of God and of a perishing world that he can take up music as a luxury, as a means of cultivating and satisfying a mere artistic taste, or as an accomplishment which may form part of his equipment for display in society." Music is therefore used simply as a means towards an end.

The singing of hymns to popular airs forms a great part of the services; and those in the congregation who remain cold, callous, and unmoved whilst listening to the stirring strains are regarded as dead to spiritual influences. And as the music is meant to appeal to the minds and hearts, so likewise is the preaching and general manner of conducting the services. It is not to the educated and refined, but to the ignorant and uncultured that the Army appeals. It addresses the masses who have little time and less opportunity to learn of a world beyond their own, of a kingdom lying within them, of a future for which they are responsible; and the manner of teaching is less considered than the results.

Therefore, methods calculated to shock or revolt one section of the public by their seeming levity

or familiarity, attract and win by their directness and simplicity another section, less fastidious in taste, and freer from prejudice.

Close by Regent Circus is "a barrack," where the Salvation Army holds services thrice on Sundays and twice on many days during the week. The entrance is protected from the street by iron gates, above which, on a huge square of canvas, announcements may be read of forthcoming "holiness meetings," "knee drills," and "soul-saving campaigns." The lamps outside bear inquiries as to whether you are saved, and statements that there is salvation for all.

The gates open on a wide, well-lighted hall, on the walls of which are such inscriptions as "The wicked shall be turned into hell, and all nations who forget God;" "In the name of the Lord God we set up our banners;" "Fear Him which is able to destroy both body and soul in hell;" "Better is little with righteousness than great revenues without right." This hall, in which stand lads in scarlet guernseys and lasses in poke bonnets offering the *War Cry* for sale, leads to the building where services are conducted. At one end is a wide stage, from which seats rise tier upon tier to the ceiling; round three sides runs a gallery, supported on light metal pillars; the body is fitted with rough wooden benches, passages for egress and ingress being left at the

sides. What with the stage, the glare of gas, the crowded and excited audience in pit and gallery, which talks and laughs, calls out, and reads papers, the place strongly resembles a theatre.

Suddenly is heard from outside the blare of a brass band, which ends with a flourish, and then hurrying into the building in a rough and tumble manner, come the colonels and captains, adjutants and cadets, male and female, of the Army, some of the former wearing their caps, one carrying a big drum triumphantly above his head, another with a concertina under his arm. Noisily they clamber on to the stage and take their places on the ascending tiers of seats, the men on one side, the women on the other; the scarlet, yellow-lettered guernseys and blue jackets braided with red of the lads presenting a sharp contrast to the sombre bonnets and dark dresses of the lasses.

One is immediately struck by the youthfulness and enthusiasm of these modern agents of salvation, for, with the exception of half-a-dozen middle-aged men, they are all young, some of them having scarcely emerged from childhood. And with them are the emotion and gladness of youth, as they settle down to what will evidently be to them an enjoyable evening. Fiddles are tuned, a stray note sounds from a concertina, a bassoon utters a groan; the

voices of *War Cry* vendors and money collectors penetrate from the hall, and a noise of many tongues gradually rises.

Then, stepping forward in front of the stage with an air of assurance and a smile of satisfaction, a dark-complexioned, good-looking young man, in clear ringing notes, recites a verse from a hymn. No sooner has he finished the last word than an awful din, such as might wake the dead, arises; for hundreds of voices, in all keys, accompanied by trombones, clarionets, drums, fifes, fiddles, concertinas, tambourines, and cymbals, shout out the verses. They storm heaven by sound.

The hymn being finished a brief and blessed peace falls upon all, in the midst of which the conductor of the service steps forward again, his hands thrust into his trousers pockets, his body swaying to and fro, his head thrown back, and in a strong, resonant voice, that gives indescribable force to his words, he begins an harangue. Throughout his discourse a running comment in parenthesis is maintained by those on the stage. Here is a sample:

"Look here," he begins, "does any one want to be saved? If so, they have come to the right shop. (Glory be to God.) Salvation is what we all want to-night. (We have got it.) Let's go in for it, I say. There's many here to-night whose souls

are black with sin—(Hallelujah. Yes. Amen.)—who are going down the straight road to hell, but we can save them; we hold out salvation to them. (That we do.) Why is it I'm so happy? How is it I can look with pity on those now leaving the hall, souls swept overboard into the ocean of damnation, and lost in the darkness of raging hell? It's because I know I'm saved—(You are, you are. Hallelujah. Amen.)—it's because I've given myself body and soul to God, who has made me strong in His ways. (Ay, has He, lad.)"

Here the speaker is interrupted by the drumming of feet in the gallery, when he pauses to remark: "Thank you, but we cannot afford to pay for all your boots being repaired," a saying received with shouts of laughter, after which he continues to speak of the blessings of salvation. "Whoever you are," he says, turning towards a well-dressed young man, resting in his indifference with his back against the palisade of the gallery, "or no matter how red your soul, come to us, and we'll wash it white. (So we will, God bless you.)"

After holding forth in this style some twenty minutes he sits down, while fiddles squeak, tambourines rattle, drums sound, and then all being ready, a hymn is sung to a popular air, men swaying backwards and forwards, women waving their hands

and boys shouting in a fine spirit of enjoyment. This ending, a young woman rises to give testimony to the miracle of grace wrought in her behalf. On leaving the hall some weeks ago, covered with sin and black with crime, a voice asked her in Oxford Street where she was going, and at the same time a sight was given her of the place prepared for her reception in hell. Then she turned back and sought salvation. Before she had quite finished, a sister becoming impatient tugs at her skirt, when the speaker subsiding, the sister jumps to her feet and with a rapidity of utterance that takes away one's breath, makes her declaration of the manner in which she had been saved, which is even more sensational in its details.

A third sister, wonderfully plump and rotund, declares God told her she fed her body too well and starved her soul; while another avows she had been cleansed through and through and her soul was white as snow. When the last-mentioned sister sits down, a neighbour of hers explains that the last speaker was always praying—that was the reason she was cleansed; the old devil hadn't time to get near her; a statement received with a chorus of hallelujahs.

The fair ones have not all the glory of confession to themselves. A light-haired man tells a tale of which he is his own hero, yells of thanksgiving and

murmurs of applause interrupting him. Such a sinner has he been, so outrageous was his career, that one wondered at the blindness or clemency of the police in not having brought him to justice and penal servitude. His manner is excited, his delivery rapid, while his words deal largely in metaphor. Mountains of sin, wells of salvation, cleansing waters of the Spirit, nights of despair, devouring lions, blinding darkness, and wandering devils, all formidably figure in his somewhat incoherent confession.

Then comes another hymn sung in a rollicking manner, after which an appeal is made for contributions. The weekly expenses of the hall amounted to thirty pounds, and there were few weeks when the whole of that sum was subscribed. "There's no use beating about the bush," says he of the dark complexion. "There are some people who are wondering how much they will give;" he hopes it won't be a mere sixpence, and trusts there will be a right down good collection, and that all will give freely for the glory of God.

While the boxes rattle, the band plays, babies whine, the *War Cry* is offered for sale, people talk, confusion reigns. Another hymn, and then a man, who looks like a sailor, one who has had many conversations with the devil, stands up. Satan had just been telling him not to speak, for there were many present who could talk; but he didn't heed him, not

he. The same lying spirit said a few days ago that his old woman would never recover, but God came and healed her, and now she was well.

The ancient mariner is succeeded by a converted sinner in the person of a good-looking young lieutenant, whose years cannot have exceeded sixteen. His beardless, boyish face is flushed with excitement; his round blue eyes sparkle with enthusiasm. His theme is the brevity of life and the duration of eternity. He had in time turned from the evil of his ways, and been spared to give testimony of the value of salvation; while travelling in the darkness he had suddenly seen the light, and now stood forward as one saved to promise that a like grace should be given to all who repented. He is listened to with seriousness, and gratitude is expressed for his timely rescue from the paths of depravity.

The band having departed, variety is given to the service by the singing of hymns in low tones by the women, to the eccentric accompaniment of a fiddle that wanders all round and about the air without ever joining it; and when several hymns had been gone through in this manner the great feature of the evening arrives. The conductor of the service freely using his lungs, and violently exercising his arms, delivers an address, at the end of which he summons the converted to the foot of the platform,

where there is not much room, he remarks, but just room enough.

“Now, who’ll be the first?” he cries out. “Come along, now is the time for salvation. Seventeen were converted last Friday, I just want three more to make up twenty; who’ll come, will you—will you? Don’t be ashamed; don’t let the devil hold you back; salvation will be freely given you. Come along, you may never have such a chance again.” But as no one answers his appeal, he bids the sisters sing softly once more; and when they cease he again invites sinners to walk up and save their souls, shouting, looking down at the body of the hall and up at the galleries, using every form of address, until at last a young girl comes and kneels before the stage.

“Now, where are the other two?” he exclaims. “Oh, they’re there, but the devil holds them back; one more tussle and you’ll have him down; don’t fear him; triumph over him, and you’ll have salvation.” In the course of half an hour another girl comes and kneels at his feet; then more hymns are sung, and the crowd is dismissed, with a reminder that all are expected to subscribe to the cadets’ boxes in the hall.

MONASTICISM IN THE CHURCH OF ENGLAND.

FATHER IGNATIUS AT THE WESTMINSTER TOWN HALL.

JOSEPH LEYCESTER LYNE, self-styled Father Ignatius, is one of the most notable Churchmen of modern times. A century hence he will be regarded as an historical figure from being the first who by word and example strove to establish monasticism in the Church of England. He was born at Trinity Square, close by the Tower of London, on November 23, 1837, and even whilst in the nursery his quaint ways and curious comments perplexed his parents. Quite early he showed a burning desire for knowledge, and for a while was sent as pupil to St. Paul's School. As a lad he was delicate, sensitive, enthusiastic. The headmaster, Dr. Kynaston, declared him "unlike all boys he ever knew, with none of their pardonable shortcomings, and more true holiness and spirituality of mind and character than usually falls to the lot of Christians still growing in the grace of God in after years."

Being removed from St. Paul's School, he was placed under the care of a private tutor, the Rev. G. N. Wright, and showing strong inclinations for the Church, he entered Trinity College, Glenalmond, Perthshire, as an ecclesiastical student. At the age of twenty-three, he was ordained deacon by the Bishop of Auckland at Wells Cathedral, and became curate to the incumbent of St. Peter's, Plymouth. From the first his powers as a preacher were remarkable; fluent, picturesque, ardent in his delivery, he drew crowds around him, and not less by the fervour of his words than by the force of his personality impressed them strongly. Gradually by his teachings and by his practices he began to set forth ideas favouring monasticism, and before reaching his twenty-fifth year resolved to follow the rules of the Benedictine Order. This determination did not, as might be supposed, lead him to enter one of the Benedictine priories already established in England, where his personality would be submerged in the ordinary ranks, his name unheard of by the world, his egotism checked by practices of humility, his liberty restricted, his behaviour subjected to the discipline of obedience. He preferred to establish an order of his own within the Church of England, of which he should be the founder, guide, and director. He therefore received the habit such as is worn by Benedictine monks from Dr. Pusey at Oxford; though

by what authority Dr. Pusey gave it or Mr. Lyne adopted it must remain mysteries to the uninitiated.

His innovations being unwelcome to Plymouth congregations, he was obliged to resign his curacy, and for some time he laboured in the East End of London under the Rev. C. F. Lowder. The novelty of his design soon spread his fame, and presently the Rev. George Drury, Rector of Claydon by Ipswich, gave him a wing of his rectory in which to establish a Benedictine monastery. He had already gained many sympathisers amongst the clergymen of the Church of England, and amongst others Dr. Forbes, Bishop of Brechin, imparted his episcopal benediction to this new undertaking, thanking God (as he wrote to Mr. Lyne, who now called himself Brother Ignatius) "for putting it into your heart to revive the rule of St. Benedict of Nursia in the Church of England." Ignatius neither sought nor required authority for the step he had taken, which was already raising bitter animosity around him, and causing surprise and consternation, tribulation and warfare in the Church of which he still professed himself a member. He had been called from the Church and from the world, he declared, and he had adopted the habit of St. Benedict, each part of which was put on with special prayer, as the uniform of his profession.

The new monastery quickly attracted attention,

and Ignatius eventually gained a disciple. *The Norfolk News* of May 30th, 1863, dwells on "the monstrous, almost insane, performances which have taken place under the direction of Brother Ignatius in the parish of Claydon." The walls of the parish church, we are told, were profusely decorated with floral devices, and gold and silver tinsel. During the services the altar blazed with lighted candles, some of which were ten feet high, whilst clouds of incense darkened the air. The Rector "was draped in rare robes, wearing a large alb extending to his feet, and bordered with a yellow stripe. Over this he had a chasuble reaching down his back and almost touching the ground. This was of bright red, embroidered with a golden cross more than a yard in length. Besides these he wore the girdle, maniple, amice, and stole. The Benedictine brothers were habited in black serge; their hair was cut close round the crown and left long outside. The choristers had scarlet skirts under their white surplices. Brother Ignatius incensed the Rector, and the Rector incensed the Brother in return. The altar was incensed, so also were the choristers, the church, and the whole congregation. The tall candles were again and again carried to and from the vestry. During the service twenty-four lights burned on the altar, twelve on each side of the large crucifix suspended in the

centre. Observances, prostrations, and mysterious gestures were continually taking place."

Crowds came from far and near to witness the strange sights in Claydon Church; but no disturbance seems to have taken place, save on one occasion, when a carrier, sitting solitary in the building to await a service, watched Ignatius marching up and down before the altar, apparently rehearsing. The Brother on seeing the spectator, requested him to depart in peace; but the yokel refused, whereon the Brother called on the Father to eject him, which the Rev. George Drury did with the aid of a red-hot poker snatched from the stove, which he laid about the man's forehead and face; an assault for which he was fined five pounds and costs. The Bishop of Norwich, coming to hear of the innovations, inhibited Ignatius from preaching, and forbade the Rector his practices. But the Rev. George Drury being disinclined to obey, his lordship took proceedings against him in the Arches Court, which were eventually abandoned on the Rector agreeing to discontinue the processions, ceremonies, and observances complained of, and to submit to the Bishop's desires in the arrangements, ornamentation, and furniture of the church.

Brother Ignatius and his disciples, who had now increased to the number of five, were soon obliged to leave Claydon, but they did not move far afield.

In January, 1864, they took possession of a private residence on Elm Hill, Norwich, which they named St. Mary and Dunstan Priory. The chapel was a long, low-roofed room at one end of which, raised on some steps, was an altar having a crucifix, candles, and flowers. Lower down were shrines with statues of Our Lady and St. Benedict, adorned with lamps and plants. A chancel screen separated the monks from the part assigned to the congregation, and a small pulpit was erected in which Ignatius was to preach. A special solemn opening took place in February, followed by the ceremony of the taking of vows by the new disciples, admission to witness the sight being by tickets costing five shillings each. The Rev. George Drury, wearing gorgeous vestments, officiated. The altar blazed with candles, incense rose in clouds, acolytes marched to and fro, music pealed, and monks with shaven crowns and bare feet knelt within the sanctuary. The new monastery and its inmates created the wildest sensation, not only in the town of Norwich but throughout the country. The chapel which held about three hundred people, became too small for congregations, that were obliged to witness the ceremonies from outside. Ignatius, in a lecture delivered at Ipswich, declared "his poor, sinful hand had received persons from different denominations of Dissenters — Methodists,

Independents, Baptists. He also numbered Jews amongst his congregations, many of whom were willing to lay down their lives for the monks they had learned to love." Presents of flowers and candles were given the church, whilst a donation of five hundred pounds was made by Miss Sellon that Ignatius might purchase the house he had converted to a priory. In return, he gallantly bestowed upon her the high-sounding title of The Lady Abbess Priscilla. But there was also another side to the question. The Press spoke of him as "a mad-brained enthusiast," or "a diabolical agent of Popery"; when he appeared abroad he was yelled at and mocked; letters were addressed to him, assuring him he was on the straight road to hell, and was taking numbers with him; stories were set abroad of a child which the wicked monks had bricked up alive; and if the poor missed any of their offspring, it was said the monks had kidnapped them. One woman who had lost her child battered at the priory door and refused to believe it was not there.

Meanwhile, the Rev. George Drury being prohibited by his bishop from officiating in the priory chapel, Ignatius was left without a celebrant, he being only a deacon and his companions but novices. Therefore the monks, wearing their black serge habits, with cowls over their heads, sandals on their feet, and

girdles around their waists, went through the town in slow and solemn procession from the priory to the Church of St. Lawrence, where communion was administered to them by the Rev. E. A. Hillard. The procession consisted of six monks, headed by Brother Oswald, a rosy-cheeked, merry-eyed lad of fifteen, who evidently enjoyed the sensation he helped to create, and ended with Brother Ignatius ; but on its frequent excursions backwards and forwards it was invariably accompanied by hundreds who laughed and jested, hissed and groaned, and hustled each other into the church, where they stood on the seats to see the black-garbed figures prostrate themselves at full length in front of the altar, their foreheads on the ground, before receiving the sacrament.

On Good Friday Ignatius, having, as he remarked, "the impoliteness to imagine people had eyes as well as ears," had a Passion Play performed in his chapel by way of change. Later on the feast of Corpus Christi in June he and his monks, as early as half-past three in the morning, went in procession through the town, carrying lighted candles and banners, and singing so loudly as to wake the inmates of the houses they passed ; but as few were abroad at that hour they were unmolested. The priory was poor, but in order to gather funds for its maintenance Ignatius went into the world to preach in churches where permission was given him ; or to

lecture on monasticism in the Church of England, by which means he was able to support himself and his novices. In October, 1863, he was allowed to speak at the Church Congress, held in Bristol, under the presidency of Bishop Ellicott. The sensation caused when he appeared in his black habit, with shaven crown, sandalled feet, a crucifix by his side, a cowl upon his shoulders, his face pale and worn, was remarkable, and he was literally howled down.

Meantime a branch of "the third order of St. Benedict" was established at Bristol under the superintendence of Ignatius, having a superior of its own known as Prior Cyprian. But matters did not flow smoothly with the prior's monks, two of whom, rejoicing in the euphonic names of Brother Etheldred and Brother Benedict, got drunk and caused great scandal to the neighbourhood. Complaint was made to Ignatius, who reminding them they had promised to obey his voice as the voice of God, sent them heavy penances; but these they flatly refused to perform. Accordingly he issued a Bull of Excommunication against them. This extraordinary document is dated from "Our most Holy House of Religion, on the 16th day of the month of Mary ever Virgin mother of our Lord and God Jesus Christ, in the fifth week of the great forty days

in the year of the world's redemption, 1865," and began as follows: "We, Ignatius, Superior of the English congregation of Blessed St. Benedict, Father of the monks, to his most dear children in the Lord Jesus Christ and St. Benedict, tarrying in Bristol or near thereto greeting."

After a long preamble speaking of his authority and their offences came the terrible curse hurled from the Norwich Vatican. "We, Ignatius, Superior of the English congregation, give them over to Satan that their souls may not be saved in the day of the Lord; may God in His just anger light upon them; may the dread of hell encompass them; let them be restless and without peace in their going out and coming in; may their sleep be bitter to them; may their eyes in the night watches know terror; may their ears be filled with the sounds of their own cursing which their unrepented sins will bring upon them; may they know no peace; may their food be terror and their drink be grief; may they lie down in sorrow and wake in sore amazement. May all these things be so with them, until casting aside their pride, their lying, and self-will, they abase themselves and return to Jesus the God of pardon. So be it, if it be a just sentence in conformity to God's

will. Amen." To heighten the effect of this rigmarole, which was read in the chapel after vespers, the altar was, according to instructions from Ignatius, draped in black, and the crucifix and statues veiled. The lamps at the shrines and lights on the altars were extinguished with the exception of one which was placed before a cross, and the 51st Psalm sung. The Bull was received with hisses; but whether the objects of the curse were reduced to the pitiable condition of the jackdaw of Rheims or not, history does not say.

In the March of this year he announced that "a forty hours adoration of the Blessed Sacrament" would take place in his chapel, adding that any one who subscribed twenty shillings towards the new church would be prayed for during that time. But on the following May, at the feast of the Ascension, he gave fuller scope to his love of display. For some weeks previous to the festival the town of Norwich was placarded with showy bills headed "The Coronation of the King," under which was a large black cross. Then followed the admonition, "All faithful subjects begin to prepare for grand doings on Thursday, the 25th of the month. It is the coronation day of the King. He will expect you to keep it with great solemnity and rejoicing.

Get up a public and general subscription for decorating your streets, and for a grand illumination in the evening. It is the most triumphant day in all the year. All shops must be closed, the bells rung all day, and the guns from the Castle fired. Our own dear Queen Victoria, whom we all so much love, will do homage to the King on that day."

At two o'clock on Ascension morning lauds and matins began in the priory, ending with a "procession of the Host" at four o'clock through the empty streets, the route selected being strewn with flowers, whilst hymns were loudly sung. At eleven the great ceremony of the day took place in the priory chapel. The altar was gorgeous with cloth of gold and numerous lights, backed by a reredos of crimson, whilst the rood screen was decorated with lilies. Soon after the appointed hour a procession entered, headed by monks with shaven crowns and sandalled feet carrying huge lighted candles, followed by lads of "the holy order of St. William of Norwich" in white robes, scarlet girdles, light blue capes, and red skull-caps, bearing banners with pictures of the saints. Then came more monks chanting a psalm, girls dressed in white with flowing veils, four clergymen of the Established Church wearing

vestments of cloth of gold and baretti, and finally Ignatius, his train supported by gorgeously dressed boys. On his shoulders he wore a cope of white brocade, having on the back a shield-shaped ornament of glittering gold bearing the letters I.H.S. On his head was a paper mitre, in his right hand an abbot's crozier, whilst with his left he led a child recently presented to the priory and known as the Infant Samuel, who was dressed in a monk's habit of white flannel. The Rev. Mr. Ousley, acting as celebrant, sprinkled the people with water, incense rose in clouds, and Ignatius, divesting himself of his rich robes, took his place at the organ, when an imitation of the mass followed.

In the evening Ignatius, carrying in his arms the Infant Samuel and accompanied by his monks, attended St. Peter's Hungate Church; for by this time he had quarrelled with the Rector of St. Lawrence's. They took their places in the chancel and behaved quietly until the Creed, which they intoned, much to the surprise of the clergyman Mr. Titlow who in vain begged them to desist, and then waited until they had finished, when he began the Creed again. An immense crowd had during the service gathered outside the church to divert themselves with a sight which had not yet lost its novelty, and to accompany Ignatius

back to his residence. "The monks," says *The Norwich Mercury*, "did not or could not form a procession, but got to their dwelling as best they could. A regular scene of jostling, bustling, and crowding ensued, notwithstanding the vigorous efforts of the police to prevent a disturbance. The scene at the gate of the monastery was for a time a disgrace; and to make matters worse one of the monks who appears to have lost his temper, remained outside doing his utmost to give as good as he got. It was some time before the crowd dispersed; a woman standing at the gate to prevent her boy entering the place, and as might be supposed, she got a large number of sympathisers."

Seemingly all went well in the priory until the following month, when Ignatius having left to collect funds as usual, the monks rebelled. Before his departure they had protested against the oppressive rule he exercised, but he did not deign to heed them; but no sooner were they freed from his presence than they convened a chapter and cited him to appear and give an account of himself. By way of reply he sent them penances to perform, when they all with the exception of one lay brother, deposed Ignatius and proceeded to elect Thomas Bannock, otherwise Father Stanislaus, as

prior in his stead. They then sent a special messenger to London informing Ignatius of his suspension till he should answer the charges made against him by the whole body, and stating he should be excommunicated if he failed to appear. At this threat Ignatius laughed merrily, declared he never allowed his actions to be criticised; that those who were not ready to obey him must leave; that he would soon return, and if the doors were not opened he should enter by force with a body of police.

The most Holy House of Religion was thrown into a state of commotion at his reply; the chapel was hung with black, and a coffin in which was fixed an effigy of the deposed prior placed in the chancel, whilst a chair of state was set up for Thomas Bannock. The monks rushed into print and aired their grievances in the local newspapers. They stated that being an elective body the prior should have been regularly chosen, instead of which Ignatius had by his own act placed himself at their head. That he had not acted according to the constitutional rule in his own life, though he had rigidly enforced it upon others; for whilst they fasted on two scanty meals a day, he had been living luxuriously and eating meat two or

three times daily, knowing meat was forbidden by the Benedictine rules. That whilst he conversed freely with young people and visitors, he enforced silence upon them, one of the monks being sentenced to kneel for three hours on the damp grass in the early morning merely for saluting a neighbour. That he was tyrannical, proud, and haughty; that he required them to go on their knees when speaking to him, and desired them never to pass him without "making a prostration." That the penances he imposed for trifling faults were excessive, amongst them being the recitation of the whole psalter, the saying of six hundred Our Fathers, the licking up of the dust in the form of a cross seven times on the dirty stone floors. But above all that he was "a sham monk," oppressive to the last degree, spending money without their approbation, using the order as a means of personal aggrandizement, and whilst professing to carry out the rule of St. Benedict he was really only following a rule of his own which he would not allow to be questioned.

Meanwhile Ignatius communicated with his followers amongst the laity, or to quote the words of a monk, "he sent down letters which have instigated a mob of the vilest description to attack us here, break open the doors three times, and desecrate the church."

Whilst the new prior was preaching a brick was flung at his head by one of the supporters of Ignatius, riots ensued, the chapel doors were shut, and the police sent for. "Mr. Lyne," writes one of the monks, in *The Norwich Chronicle*, referring to the abbot, "has intercepted all our letters, and written to several of his creatures letters calculated to excite animosity towards us. Spies have watched our premises all night, peeping in at our windows and otherwise annoying us. And to crown all, our serving-boy had the letters he was carrying to the post snatched from him by a man named Woodward, acting under the orders of Mr. Lyne. Will the public allow this man Lyne to play the tyrant in this way and treat men in every way his superiors as common felons?"

The next step in this amusing drama was the entry of bailiffs to distrain upon the furniture and effects at the suit of the landlord to whom sixty pounds was owing. The pious brethren then dismantled the chapel and removed the gorgeous decorations of the altar. Subsequently prior Thomas Bannock wearing his habit and exhibiting a large oaken crucifix on his breast, accompanied by Brother Marus and attended by a boy monk carrying a breviary, appeared in the police court to prosecute Woodward for having stolen their letters. The case was heard on two

consecutive days, and ended by a withdrawal of the charge. But whilst the new prior was attending the police court, the deposed prior appeared at the monastery, and readily gaining an entrance, shut out "with his poor sinful hand" the ringleaders of the rebellion. When however he discovered that the boy Hubbard was missing, he sent near and far in search of him. Presently he was found with the rebellious monks hidden in a house in the market-place, but the latter refused to part with the boy, when Ignatius summoned and appealed to the lad's mother. Finally Mother Hubbard declared that though she gave her son to the monastery she would not allow him to leave the city. Ultimately the boy and with him Thomas Bannock returned to the priory, leaving Brother Marus to seek adventure elsewhere.

Ignatius having returned with funds, dismissed the bailiffs in peace. In addressing his congregation on the subject of the rebellion, he said it was very strange that almost on every occasion he had left, God permitted some trouble to arise. He believed the brothers had been bewitched in the literal sense of the word, for the Bible said rebellion is the son of witchcraft. He was willing to pardon them all, with the exception of the man who had introduced Satan into the monastery, and had spoken of him, Ignatius, as unfit to be a companion. They all knew

how feeble he, Ignatius, was, how easily he became depressed, but the Almighty had given him strength to quell insubordination within three hours of his return. He then announced that a penitential service would take place, whence arose another opportunity for strange ceremonial.

A couple of months later he was served with an inhibition from the Archbishop of Canterbury forbidding him to officiate within his Grace's diocese. This, together with the revolt of his monks, prostrated him, and he was obliged to seek change and rest in Thanet and Hampshire. During his absence the monastery was left in charge of Brother Placidus, under whose rule the monks enjoyed certain relaxations and allowed their hair to grow on the crowns of their heads. On his return Ignatius complained that their waste and reckless expenditure was wicked. Between the building of a new church and other expenses the debts on the priory amounted to a thousand pounds, of which not one farthing was forthcoming. Ignatius was in despair. "Must we leave all our poor people in Norwich, our beautiful new church, our promising mission work?" he writes. "Numbers of clergymen in our English Church profess sympathy with our work, many belong to our Third Order. Some of these must come forward and ease me of my burden of

responsibility. I can bear it singly no longer. Is there not one of the thirty thousand clergy of our Church who will come forward to save our work from being given up?" His appeal met with no reply, and he declared, "I have been deceived by many of the clergy; all support has left me; I am in debt and a beggar without hope; my health and strength have failed me, and I fly and am safe in my father's home."

Before however he found refuge with his father, who had strongly and consistently opposed his son's vagaries, Mr. Lyne required Ignatius to assume his proper name, to deliver the Infant Samuel to be reared by some responsible person, and to lay aside his monk's habit, with all of which he complied.

The monastery was taken charge of by the Rev. George Drury, who held a mortgage on the property in consideration of five hundred pounds advanced by "an anonymous friend." The Rector invited Mr. Lyne to return, but the latter having played at being a monk for some time without profit, was then unwilling to resume the rôle. A lawsuit ensued concerning the monastery which left Ignatius penniless.

Dr. Langley, then Archbishop of Canterbury, invited him on a visit to Lambeth Palace, where having reasoned with him on the error of his ways, he obtained for him a curacy under the Vicar of

Margate. The Bishop of London subsequently consented to ordain Mr. Lyne under certain conditions, to which however he would not submit, the result being that he still remains a deacon of the Church of England and not a Benedictine abbot. Becoming impatient under restraint, and feeling hampered by authority, he once more resumed his habit and sandals, shaved his crown, girded his waist with a leather belt, and once more declared himself a monk of St. Benedict. Therefore he was soon before the world again, preaching and lecturing that he might collect funds to build himself a home. Everywhere the singularity of his dress, the novelty of his design, the force of his courage, drew crowds who were interested and impressed by his striking eccentricity rather than by the power of his oratory. But the old prejudice in the public mind had not died out, and occasionally crowds howled at, spat at, and stoned him, whilst clergymen regarded him as a joke and bishops inhibited him from preaching in their dioceses. Amongst the latter was the late Dr. Jackson, Bishop of London, to whom Father Ignatius, as he now styled himself, replied in a pamphlet called "May a monk serve God?" "I firmly acknowledge and accept the Nicene Creed as the Universal Church has received it as the only authorised test of orthodoxy," he writes. "Your

lordship has plenty of clergymen in your diocese who do not do this, and yet they continue unmolested in their ministry. I could name the churches in your diocese where fundamental articles of the Christian religion are not held but denied; the clergymen in these churches your lordship is bound by your consecration oath to banish from our midst, as you do myself, who holds the whole truth of the Church's faith. Why do you not do so? Because they are supported by the great ones of the land. I am only supported by the poor—by the people. . . . By tacit approval, an order of preaching heretics who deny the infallibility of the Bible, an order of drunken and adulterous clergy, are permitted, and are at this moment holding benefices and preaching in the Church of England. By implication, my lord, you assert that monks are worse than infidels, drunkards, and adulterers. If your lordship asks me to name the infidels, drunkards, and adulterers among the clergy, I am ready to mention names and take the consequences."

Having gathered sufficient money to build a priory for himself, he selected Llanthony, a secluded spot in the Welsh mountains, as its site, probably because an abbey had been established there in the early part of the twelfth century. This monastic home,

which was a handsome and stately building, is mentioned by such historians as Prior Betun, Giraldus Cambrensis, and Prior William of Wycombe. Like all other establishments of its kind, it was suppressed in the sixteenth century and in part destroyed. Ignatius would have purchased it from its owner, Walter Savage Landor, had the latter been willing to sell it; but failing to secure this, he built a new abbey higher up, above the dark pine woods covering the lower slopes, and surrounded by the peaks of a lofty range of lonely mountains. The abbey which is six miles from the nearest railway station of Llanvihangel, was erected at a considerable cost, and has a church famous for its beauty. Here Ignatius has founded a home of which he is the abbot, but his monks are few in number, being generally limited to two, for they never remain long under his guidance, and either embrace Catholicity or return to the world. He has stated that "of the men whom the Church of England has sent to our monastery scarcely any have been found honourable enough to keep their vows or their promises as yet."

A convent is attached which has remained practically empty, save for one elderly woman. But though Llanthony Abbey is far removed from the world it was not destined to remain unknown, for here there

presently occurred some startling occult phenomena that defied speculation whilst inviting comment. That these spiritualistic manifestations should happen immediately after the apparitions at Knock in Ireland may have been a mere coincidence. However, strange things took place at Llanthony, which Ignatius has described in detail in *The Hereford Times*. It is the custom to observe "perpetual adoration" in the Abbey church. One person prays before the lamp-lit altar for an hour, and is relieved by another individual, who in turn gives place to a third worshipper, and so the system is continued throughout days and nights. It happened that on the morning of August 30th, 1880, whilst Brother Dunstan was keeping his watch, he suddenly saw the silver monstrance containing the Host standing on the altar. As he knew that but a short time before he had carefully locked the monstrance in the tabernacle which was strongly made of iron with polished brass doors emblazoned with jewels, he regarded this as an optical delusion, and bending low his head, he continued his prayers. Half an hour afterwards on raising his eyes it was still there. An hour later an elderly woman, known as Sister Janet, coming to take her turn and watch outside the grating of the monks' choir, was surprised to see the monstrance exposed, and

on being relieved went round to the monastery and told Brother Dunstan what she had seen. The latter then decided that what he had believed a delusion was a reality. On revisiting the church the monstrance had disappeared and the key of the tabernacle was in his cell. But the wonders did not end here.

The same evening, as four boys who lived in the monastery and served as acolytes, their ages ranging from eight to fifteen, were playing in the abbot's meadow after vespers, they saw in the gathering twilight "a beautiful spirit," about four feet high, dressed in a white alb with wide sleeves and a long veil hanging behind. The hands were raised, and a dazzling light, oval-shaped, shone round the body. The figure advanced from a pathway leading to the gates, and entering a hedge disappeared, leaving behind for some minutes after it had vanished "a dazzling glow." The boys, being considerably frightened, rushed to the monastery and told Ignatius, their "dear father," what they had seen, declaring themselves ready to swear on the crucifix to the truth of their statements. Ignatius came with them into the meadow but saw no vision, and on examining the hedge which was nine feet high and thick in proportion, found no traces of trespass. A few nights later a brother who was ill visited the bush where the

apparition had been seen, and kneeling there said the rosary, and took a leaf which he applied to his forehead and was instantly healed. That night having put the leaf under his pillow, he dreamt he saw the vision. The dream was soon to be realised.

On the night of the 4th of September, Ignatius being absent, the two monks, four boys, and Sister Janet went in procession to the meadow singing the Ave Maria and saying prayers. The night was dark, close, and breathless, only the sound of the choristers' voices disturbed the stillness of the hills. Suddenly they all saw a bright light glimmer in the hedge, and then beheld the figure of a child with his arms stretched out as on a cross approach the veiled figure seen a month before. The seven persons present attest having witnessed this sight twice. The apparitions were "surrounded by a wonderful light, the meadow being sometimes quite bright."

The event has been more briefly described by Ignatius's father, who says: "My son has spread far and wide the news that he has had a visit from the Virgin Mary; that her head appeared above a bush in his garden, and that the leaves of that bush (which are to be bought) cure all manner of diseases."

It was in the Town Hall of Westminster that the

writer heard Ignatius preach. The large square room with its bare walls, white-faced clock, varnished gallery, fanlights, and highly coloured ceiling seemed out of harmony with the man and his mission. Those present appeared to come with a desire to be entertained rather than with a disposition to be edified. The only indication that a religious service was about to be held was that on a scarlet curtain at the back of the platform hung a white banner bearing a red cross, above which were the words, "Jesus only," and below, "Pax." Before seven o'clock, the hour appointed for the service, the hall was crowded to excess. The opening of a side door, followed by an expectant hush, announced that Ignatius was about to appear, and immediately after a red-faced, light-haired young parson, wearing a surplice and stole, stepped on the stage, followed by the tall thin figure of Ignatius, clad in the black habit of a Benedictine monk, his head shaven at the crown, sandals on his feet, a leather strap round his waist, a rosary hanging by his side. His pale clearly cut face was lined by thought, worn by ill-health, and luminous with enthusiasm.

The clergyman, having knelt at a table in the centre of the stage, began the service according to the Church of England, reading the prayers with

tame monotony and lack of impressiveness. Then Ignatius, taking his place at an harmonium, announced a hymn, recited its verses with much gesticulating and lifting of eyebrows, and finally played the accompaniment in a manner that proved him a musician gifted with feeling and expression. A lesson was read and succeeded by other hymns, when the centre table being removed, he came forward to speak. The difference between him and the curate was such as lies between an awkward amateur and a practised actor. His strong personality, that nameless and mesmeric influence which famous orators and actors possess, was instantly felt. His voice, full, clear, and musical, began a fascination which his words, vivid, fluent, and picturesque, finished. Every thought that flashed through his mind, every phrase that crossed his lips found expression in his mobile face, and illustration in his graceful gestures.

The subject of his discourse was the supper given to Christ at Bethany six days before the Passover, at which Lazarus—who had been raised from the dead—sat at meat with Him, whilst Martha served, when Mary, taking a pound of ointment, very precious and sweet-smelling, anointed the feet of Jesus and wiped them with her hair. This was a theme affording Ignatius a subject, which he painted in brilliant

colours. With swift-flowing words he described a supper-table in the East, laden with fruits and wines, with dishes and vessels, pointing out where those who gathered to that memorable feast—Judas with face distorted by greed, Lazarus pale from the shadow of the grave, Mary with downcast eyes—stood or reclined, those who served passing to and fro, until his characters took life and appeared before his hearers. Then, having interested, impressed, and softened, he proceeded to exhort, entreat, and advise, praying that sinners might like Lazarus rise from the tomb of sin and sit at the feast of the Master.

His powers as a preacher have been widely recognised and forcibly felt, for he has addressed congregations of Wesleyans and Baptists, Atheists and Freethinkers, and he has been invited to preach before a troop of the Salvation Army. But notwithstanding his struggles, his determination, and his abilities, it must be acknowledged that though he has spent over thirty years in striving to establish monasticism in the Church of England, his efforts have resulted in dismal failure.

THE CHRISTIAN REUNION SCHEME.

MORNING SERVICE AT ALL SAINTS, LAMBETH.

LAMBETH ROAD lies at the Surrey side of Westminster Bridge, an unsavoury district lined with shabby dwellings tenanted by the poor. Public-houses, old clothes, greengrocers, fried fish, and second-hand furniture shops abound, whilst bookstalls, fruit carts, and benches covered with rusty hardware such as no one seems likely to want line the side-paths. A short way down the road stands the dark, unattractive church of All Saints, of which the Rev. Frederick George Lee, D.D., one of the most remarkable Churchmen of the day, is vicar.

Ascending a narrow flight of stone steps, the church is gained, a large and lofty building with painted walls and an encircling gallery. Something, not in its architecture, but in its appearance, attracts the sight and holds the attention; for it differs largely from the interiors of buildings where the services of the Established Church are held. The choir is

separated from the aisle by a rood screen, surmounted at either end by a worshipping angel, and adorned with many candles. Above the entrance hangs a picture of the thorn-crowned head of Christ, whilst higher still the white figure of the Crucified gleams from the dark background of a cross darkened by age. On the front of the screen runs the inscription, "Worship and fall down and kneel before the Lord our Father." The altar which is approached by steps, is beautifully carved. Tall white candles and vases of flowers rest upon it, whilst it is draped by a fine linen cloth. The altarpiece is likewise handsomely carved with scenes from the Passion of Christ, whilst above all in bas-relief appears the youthful and heroic figure of St. Michael, clad in flowing garments, girted by a goodly sword, and surrounded by angels, seen against a groundwork of old gold. This together with the altar and altarpiece, cost five hundred pounds, a sum contributed by Dr. Lee and two of his friends.

A curtain of blue and yellow bars lines the blue-domed alcove in which the altar stands, and is flanked by two large pictures representing St. Thomas of Canterbury and St. Augustine of Canterbury in full canonicals. At this high altar the Communion Service is celebrated on Sundays, and at the side altars

dedicated to Our Lady and to St. Gregory the Great, on week days, according to whether the patron saint of the day belongs to the Eastern or to the Western Church.

For twenty-four years Dr. Lee has laboured zealously and patiently in this parish where his eloquent preaching and his brilliant talents are well-nigh lost. Undoubtedly he is a man of great ability, striking personality, and high enthusiasm. He is descended from a family of Churchmen, his father and grandfather being vicars like himself; and he inherits his literary gifts from his kinsman, Edward Young, the author of "Night Thoughts," and the Rev. James Hervey, the writer of "Meditations." Born in 1832, he graduated at St. Edmund Hall, Oxford, gained the Newdigate Prize, and in his twenty-fourth year was ordained priest by the famous Dr. Wilberforce, Bishop of Oxford. He subsequently became a curate of Sunning Well, Berks, assistant minister of Berkeley Chapel, incumbent of St. Mary's, Aberdeen, and chaplain to the Duke of Leeds and to the Earl of Morton. In 1867 he was appointed to the living of All Saints, Lambeth, one of the poorest parishes in London, which does not number amongst its congregation a single person of gentle birth; and twelve years later the honorary degree of

D.D. was conferred upon him by the Senate of the Washington and Lee University of Virginia.

Dr. Lee is a theologian, a poet, a scholar, an author, and a preacher. His finely moulded and firm brow gives indication of his talents; his clear blue eyes are brilliant with the light of high purposes, whilst his cleanly shaven chin and mouth show strong determination. His publications which are about eighty in number, include political tracts, poems, sermons, lectures, prayers, correspondence, essays, guides to the celebration of divine offices, manuals of devotion, tales, and historical works. These latter, "The Church under Queen Elizabeth," "King Edward the Sixth," "Historical Sketches of the Reformation," and "Reginald Pole, Cardinal Archbishop of Canterbury," have been pronounced by the Press brilliant in portraiture, rich in research, powerful in style, and unanswerable in argument.

These books must remain a lasting monument to his industry. Trouble has not been spared in bringing forward facts heretofore unsuspected or unknown; time has not been grudged in searching for deeds and documents amongst State papers and private collections of manuscripts to verify statements that throw new light on many chapters in history previously obscure. Those wishing to see England as she existed in the

sixteenth century have in the pages of Dr. Lee's works a truthful, vivid, and interesting picture of the country.

A year after his ordination Dr. Lee joined the Association for the Promotion of the Unity of Christendom, "established September 8th, 1857, feast of the Nativity of the Blessed Virgin Mary." Its object was to unite in a bond of intercessory prayer members both of the clergy and laity of the Latin, Greek, and Anglican Communions. From this sprang the Order of the Corporate Reunion, which twenty years later Dr. Lee helped to establish. What the first association endeavoured to accomplish theoretically, the latter strove to effect practically by action within the Church.

The work of the society, which is said to progress with the rapidity and the silence of a strong, swift current, may form one of the most interesting chapters in the history of the Established Church. What its mode of working really is, and how many members it numbers, remain a mystery to outsiders, for it is stated that "it is necessary that those only should be made acquainted with the details who may be practically concerned in them. As it is desired to interfere with no one who is not willing to co-operate, so it is the strong and solemn determination of the rulers of the Order not to allow any one not concerned to interfere

with them in any way." For, it is argued, "if this great work be of God, as it is believed to be, then by His help it will prosper; if not, it will soon enough come to nought without the intervention, opposition, or contrivance of man."

No one is admitted into this Order who is not a *bonâ fide* member of the English Church, and its bishops, clergy, and people are solemnly bound not to interfere, or infringe the laws of the Established Church. The Order, we are told, "supplements the spiritual authority of the Anglican Church to meet the requirements of the Eastern and Western Churches when seeking reunion." It also "supplies the spiritual power which is lacking—which has been thrown aside by the Anglican Episcopate." Its objects may be gathered from the literature published by the Order. Chief amongst them are to reunite Christendom in accordance with the prayer of our Lord — "That they may be all one, that the world may know that Thou hast sent Me;" to secure spiritual equality with the ancient communions of the Catholic body, and to restore the Visible Church unity amongst each and all.

The Order found, "to the sorrow and shame of many, that the spiritual freedom of the Church, together with the actual jurisdiction of its Episcopate, is practically extinct. And having been forced by the invasion

and active power of these evils to investigate more closely the whole history and condition of the Established Church since the Tudor changes, certain other defects and abuses have become evident to the founders of this Order which urgently call for remedy." The evils deplored are briefly set forth as "Want of an unquestioned Episcopal succession; extreme confusion in organisation and discipline; grave diversity of doctrinal teaching; lapse of spiritual jurisdiction, loss of the spiritual freedom of the Church, and uncertainty of sacramental status, arising from the long-continued prevalence of shameful neglect and carelessness in the administration of baptism, contrary to the doctrines contained in the Book of Common Prayer."

The Union seeks the establishment of Catholic ritual; the furtherance of Catholic dogma; believes in the universality of the Church, and not in its localisation to any continent or people; desires a union where the Churches of the East and of the West may be one, as in the early days of Christianity; and declines to be satisfied with a union of the Protestant and the Catholic faiths unless they are likewise joined to the Greek Church. In other words, the Archbishop of Canterbury, the Patriarch of Constantinople, and the Pope of Rome must be united in faith before the Order of the Corporate Reunion is content.

Nor does Dr. Lee despair of success. "It took," he writes, "half a century of legal savagery, conceived with Satanic art and applied with demoniacal fury—torture, fines, imprisonments, and martyrdoms—to visibly sever the ancient Church of England from the rest of Christendom: savagery under the form of 'law,' by the way, in its most detestable form. Those, therefore, longing for Corporate Reunion may well afford to exercise a little patience in labouring to remedy and reverse the evil. That evil is practically before us in this our beloved country in the hundred and seventy discordant sects, all contradicting each other and rendering Christian teaching more and more difficult of success. At all events, no good work can be completed and crowned until it has been commenced." The present position of the Church of England, he thinks, "both as regards laxity of doctrine and the enmity of its foes, is dangerous in the extreme: and this all true patriots must deplore. It is letting slip its chief doctrines, and sinking deeper and deeper into the slough of doctrinal indifference. Practically, indeed, its faith is indefinite, for there is no living authority to determine what is of faith or what is error. For instance, no person can authoritatively tell me what the Church of England teaches as regards Baptism. Moreover, the now exploded policy that every beneficed

cleric should follow the bishop over him is simply unworkable and essentially ridiculous. If this policy were now in vogue, in one diocese the Athanasian Creed would be scornfully rejected; in another the principles of the condemned 'Essays and Reviews' would be accepted and applied; in another the very notion of a Christian priesthood would be ridiculed and cast out; while any clergyman roving from place to place and ready to attempt such summersaults would have to change his religious creed with his geographical longitude and latitude—a position of no slight moral and intellectual difficulty."

It is argued that many of the social and religious disorders in England have been begotten by the ecclesiastical changes made by the Tudors. That as every pastor in the Church of England acknowledges his bishop as superior, so the bishop in turn submits to the jurisdiction of his archbishop. But no archbishop can determine and define points of faith or settle controversies, such authority belonging only to a General Council presided over by a divine mouthpiece. Since the Tudor changes the archbishops of the English Church, whether in *camerâ* or in Convocation, have acknowledged no spiritual superior except the British monarch, from whom they receive such jurisdiction as they claim or possess. The cure, there-

fore, for ecclesiastical and social disorders is the corporate restoration of England to Catholic Unity, and the efficient renewal of spiritual authority upon the important principles and beneficent action of Cardinal Archbishop Pole in 1553. It has been stated that over fifty thousand persons have given their adhesion either to the Society for Promoting the Unity of Christendom, or to the Order of the Corporate Reunion.

Since the establishment of the Order Dr. Lee has devoted his life to the furtherance of its ends. He believes the so-called Reformation has dealt a blow to Christian faith in England from which it has never recovered, and prays to see the English Church restored to the position she occupied in the early part of the reign of Henry VIII.

Previous attempts at reunion had failed because "both in plan and project the See of St. Peter has been passed over by those who from time to time have made them." With regard to the acknowledgment of the Papal Supremacy, Dr. Lee has written: "If in political affairs our degraded ancestors, at the instigation of Whig peers were so anxious 'to stoop their necks' to a Lutheran Dutchman, their descendants, who have already had a Scotch archbishop, need not demur as regards ecclesiastical affairs, to recognise in Peter's successor a holy and righteous Italian Pontiff.

If the Church of England be inherently and exclusively national, the Church of God is Catholic, embracing as of old, Jew and Gentile, barbarian, Scythian, bond and free."

In an interesting paper entitled "The Order of the Corporate Reunion," published in *The Nineteenth Century* for November, 1881, Dr. Lee gives some information regarding the foundation of the society. From this we learn that in the summer of 1877 was held in London a solemn preliminary Synod, comprising certain representative clergy of the Established Church, a *Promotor Fidei*, and a public notary. At daybreak on the feast of the Visitation an Anglicised form of the Mass was celebrated, when all present received the sacrament. This deliberate liturgical was "an avowed protest against the tyranny and injustice of those who had robbed the National Church of its most sacred treasure, and had substituted for it the mongrel, mutilated, and bald service for the Lord's Supper now in public use."

At the conclusion of the service the Synod was formally constituted, the ecclesiastical rule and custom necessary for such occasions being strictly observed. Moreover, all present who were unable to produce direct, definite, and conclusive proofs of having received certain valid baptism, had that sacrament administered

to them *sub conditione*; a mere baptismal certificate from an ordinary book of registers was, considering past and current neglect, held insufficient. After the "Veni Creator" had been said the Pastoral of the Order, which contains its principles carefully and moderately stated, was read and accepted unanimously by those who formed the Synod. Amongst those things which it protested against were the "mode of nomination, the so-called 'election' and 'confirmation' of bishops, the scandalous oath of homage taken by them on appointment," whereby they "declare the ruling sovereign is the only supreme governor of this your realm in spiritual and ecclesiastical things," and acknowledge that they hold the said bishoprics "as well the spiritualities as the temporalities thereof only of your Majesty." The Pastoral likewise deplored the erection of new sees and the division of existing dioceses, as those of Oxford and Peterborough in the sixteenth century, and Ripon, St. Albans, and Truro in recent times, the manner of appointment to those sees by Royal Letters Patent alone; and the Public Worship Regulation Act, under which any English citizen, whether baptized or not baptized, can become an accuser of his parochial clergyman. It was "Drawn up, approved, ratified, confirmed, and solemnly promulgated in the divinely protected City of London

(which God pardon for its sins and still mercifully protect), on the Eighth Day of September, being the feast of the Nativity of our Lady Saint Mary, the Blessed Mother of God, in the year of Our Lord, and of the World's Redemption, One thousand, eight hundred and seventy-seven."

The pastoral was subsequently promulgated one morning from the steps of St. Paul's Cathedral, "by competent authority, and in the face of credible witnesses," and copies of it were then despatched to the Pope, to many distinguished Catholic prelates and theologians in various countries, and to the English bishops, deans, and proctors in convocation.

The morning service at All Saints, which the writer attended, began at eleven o'clock, when a procession issued from the vestry, consisting of a cross-bearer, choir boys in purple cassocks and fine linen surplices, chanters in short black capes, the curate, and the vicar, about twenty in all. Having taken their places in the choir stalls, and made the sign of the cross, the service began, all turning their faces towards the altar at the end of the Psalms. The curate read the First and the vicar the Second Lesson, and hymns were sung with excellent effect to an organ accompaniment. Towards the end of the service Dr. Lee placed a chalice on the altar, and retired to vest whilst the candles

were being lighted and a missal arranged on the left side of the altar. Presently preceded by the servitors, he returned, wearing green vestments having a red cross on the back, and standing at the altar steps began an Anglicised version of the Mass, whilst the choir sang the Miserere.

The Gospel of the day was chanted, after which a sermon was preached by the curate, and the Nicene Creed, being intoned by the celebrant, was sung by the choir, the congregation going down on their knees at the words, "And was incarnate by the Holy Ghost of the Virgin Mary and was made man." The offertory followed, with the washing of hands and blessing of wine; and then came the elevation of the Host and chalice, when the ringing of a bell alone disturbed the breathless silence, all present kneeling with bowed heads. The dead were duly prayed for, and the blessing given, Dr. Lee making the sign of the cross three times in the manner of a Catholic bishop, the thumb and two first fingers held open, the third and fourth fingers closed, as may be seen in the statues of Isis, the divinity most sacred to the Egyptians. At the end a procession was formed, and returned to the vestry singing a hymn of thanksgiving.

Dr. Lee repudiates the idea of belonging to the Ritualists, considering his position is that of a priest

who has always been united to the Catholic Church. He believes in the Real Presence, the power of absolution, prayers for the dead, the intercession of saints, and the dogmas of the Catholic Church. He is moreover a Tory and a Jacobite, and boasts that he can influence the votes of five hundred working men. Whatever may be thought of his theories, no doubt can be entertained of his sincerity.

EVENSONG SERVICE AT ST. PAUL'S.

THE brief afternoon of this autumn day is dull and chill. Heavy clouds sail slowly across the grey, gloomy sky above the black massive dome of St. Paul's Cathedral. To the west a touch of fire marking where the sun has begun to set casts a lurid glare on the upper portion of the sombre building, setting the windows ablaze. Sharp and sudden gusts of wind sweep through the surrounding churchyard, whirling in the faces of wayfarers the dead leaves fallen from trees that stand like shivering sentinels round the edifice. Big raindrops fall upon the slippery pavements, and from out the northern tower the tolling of a bell, whose melancholy sounds soar above the din of traffic, and are alternately wafted downward and swept onward by the gathering gale, invites the heedless faithful, over-busy with the affairs of this world, to the service of Evensong.

Those who pass the way and give casual and careless glances at St. Paul's scarcely remember, even

if they know, that this is the third church of its name standing on the same spot. The first, which is said to have been built on the site of a temple of Diana, being burned down during the last year of William the Conqueror's life in 1087. Reconstructed, it became the scene of some of the most stirring events in English history; and moreover was reserved as a burial-place for those whom men honoured in their day and regretted in their death—John of Gaunt, Sir Philip Sydney, John Donne the poet, and Vandyck the painter, being laid to rest within its walls.

Likewise it was used as a place of resort for the wealthy citizens, a theatre for the performance of plays and mysteries, a place of assignation for lovers, a mart for the sale of merchandise, and a thoroughfare for all men. Its abuse seemed to have reached a climax in the reigns of Mary and of Elizabeth, each of these sovereigns passing laws forbidding the leading of mules and horses, the carrying of casks, flesh, fish, or fruit through the church, the drawing of swords, sustaining of frays, or shooting of hand-guns in the cathedral under pain of fine and penalty of imprisonment.

Almost destroyed by lightning in Elizabeth's reign, it remained in a state of neglect until the time of

Charles I., when it was in part restored under the direction of Inigo Jones. But before its completion days of fear and trouble fell upon the land; and presently, the Puritans gaining power, they seized upon the edifice, tore down the scaffolding, and with it part of the south transept, seized some seven thousand pounds subscribed for its restoration, sold the sacred vessels to provide Cromwell with artillery, turned part of the building into a cavalry barrack, and hired the remaining portion not only as shops, but as residences to sempsters, cobblers, and hucksters. It was said that the Protector intended selling the cathedral to the Jews, who greatly desired it for a synagogue.

At the restoration of Charles II. it was again used as a place of prayer, and some efforts were made towards repairing the damages recently wrought. But when in 1666, the Great Fire devastated London, St. Paul's perished in the flames. Ignited by showers of sparks from surrounding buildings, the vaulted roof burst into fire that crept along the parapets, consumed the timber, and eventually melting a great sheet of lead measuring six acres which covered the roof, a rain of liquid fire descended that seamed and burned the earth, and carried destruction in its swift course towards the Thames. Pillars fell to the ground, windows melted in their frames, ironwork

bent as wax, transom beams snapped asunder, the great bell was reduced to a shapeless mass of metal, fire raged as in a furnace, the very pavements around glowed with heat so that neither man nor animal could stand upon them, and of the vast and stately pile nothing was left save black and broken columns, heaps of charred stones, and piles of smouldering cinders.

Its destruction afforded an opportunity for the erection of the present handsome edifice to the genius of Christopher Wren. The young architect had already invented the wheel barometer, and mezzotint engraving, and had distinguished himself by the building of the chapel of Pembroke College, Cambridge. After some deliberation the designs of the new cathedral were entrusted to him, but in his labours he was destined to meet with many worries, vexations, and contradictions. His first plan drawn in the form of a Greek cross, was objected to by those whose authority he was unable to resist, whose taste he was powerless to improve. Had his scheme been accepted in full, St. Paul's would now be surrounded by spacious streets, lines of piazzas, and green and leafy squares.

After nine years of delay the first stone was laid on June 21, 1675. Wren made it his boast

that he should build for eternity, and he began by seeking a firm foundation. He therefore dug deep, even to the river level, discovering as he proceeded mediæval graves, Saxon stone coffins, Roman funeral urns, sacrificial vessels, tear vases, and skewers of ivory and boxwood that had held together the burial garments of those who centuries before had turned to dust. When presently he had drawn the vast and noble dome, he despatched one of his workmen to note the exact centre. The man returned bearing a piece of an old tombstone on which was engraved the single word *Resurgam*, reading which the architect rejoiced, for it seemed a sign and a token had been delivered to him.

Thirty-five years after the laying of the first stone the last was placed, in Wren's presence and by his son. And yet thirteen years later, at the age of ninety-one, Sir Christopher found a resting-place in the cathedral which remains a lasting glory to his name, his being the first grave made in the new church.

Since its erection four sovereigns have repaired in great pomp and public procession to this shrine. Queen Anne visited it no less than seven times to commemorate victories and return thanks. George I. was brought here to give praise for an event which

was a source of discomfort and a burden to his German spirit—his accession to the English throne. George III. came to give thanks for his partial recovery from the dread malady of madness, and Queen Victoria to express gratitude for the recovery of the Prince of Wales.

Within the great cathedral on this autumn afternoon a congregation of about two hundred persons have already seated themselves on rush-bottomed chairs under the great dome and close to the choir, a black mass in the centre of grey space.

Lower down the aisle people have scattered themselves here and there on the forms, rather with the intention of resting than of taking part in the service about to begin. The atmosphere of solemn gloom and sepulchral silence that reigns throughout is occasionally broken by sounds of stray footsteps, a whispered word, the banging of a door, an unrestrained yawn.

Sufficient light still streams through the high windows to make visible the monuments erected to soldiers and sailors, statesmen and scholars, philosophers and painters, humanitarians and historians; and sight-seers pass quietly up and down the naves gazing in surprise, if not in sorrow, at the Pagan emblems that celebrate the glories of Christian heroes. Here

a brace of long-legged, red-bodied guardsmen, with smooth, well-cropped heads, stand before the recumbent figure of the hero of Waterloo, at which they gaze for some seconds and then move onwards with measured step and jingling spur to inspect the statues of Sir John Moore, Lord Heathfield, Sir Ralph Abercromby, Cornwallis, the Governor-General of India, Napier, Elphinstone, Sir John Lawrence, Sir Isaac Brock, Lord Mayo, Rodney, Lord Duncan, Lord St. Vincent, and General Gordon—a noble and gallant company in all, whose names are associated with wise rule, whose feet have trod the red road leading to death or victory.

A couple of American ladies, accompanied by a girl in short skirts and a pigtail, and two stout-limbed lads in knickerbockers, stand in speechless wonder before the athletic figure which commemorates the memory of Samuel Johnson. The marble by no means represents the heavy-browed, round-shouldered philosopher, dressed in small-clothes and a roll-collared coat, but a serene-faced, upright, muscular giant, sparsely clad in a Roman toga. Could the goodly man have seen this monument bearing his name how he would have wondered, and with what forcible epigram would he have protested against its inappropriateness! From this statue the group passes to that of Sir Joshua

Reynolds, whose marble effigy bears but slight resemblance to the spectacled face we are accustomed to see on canvas; for he is likewise marked with the sign of eternal youth, idealized in feature, heightened by a liberal allowance of inches. Our American cousins are evidently interested in the men of peace who lie buried here—Sir Thomas Lawrence, Sir Edwin Landseer, William Turner, Opie, Dance, Fuseli, Barry, West, Cruikshank, and kindred spirits who have adorned their own age, reflected honour on their country, made the world their debtors.

A couple of man-of-war's-men, with open breasted shirts and baggy trousers, carrying parcels tied up sailor fashion in coloured pocket-handkerchiefs, walk about with heedless glances until they come to Flaxman's figure of Nelson, for which they have evidently been in search. Having found it, they linger before the monument, read the inscription in brass, and whisper confidential comments to each other. Close by them stands a group of ladies, no longer in the enjoyment of the wild freshness of youth, but spectacled, prim, and demure, who are making a round of the church, guide-books in hand. And in their footsteps follow various little knots of women and children who when seated later on at the dinner or supper-table, will recount the wonders they have seen. A trio of blonde

and spectacled Germans survey the building critically, and a Frenchman with a pointed beard, stands lost in wonder before the new reredos with its crucifix and figures of angels and saints.

But soon the hour for service arrives, and the sombre figure of a vergers advances to bid all sight-seers cease from wandering and the curious to be at rest. Yellow flames of gas-jets light the choir, and are reflected on the polished oak stalls, superbly carved by Grinling Gibbons at a cost of fourteen hundred pounds, and already the first notes of the voluntary, low, deep, and solemn, steal through the vast church as if to prepare its occupants for prayer. A clock in the tower strikes four, and suddenly the congregation rises as a procession, headed by vergers in black gowns, carrying silver staves, followed by choir boys and singers in black cassocks and flowing surplices, and officiating clergymen in hoods, to the number of nine-and-forty in all, leave the vestry, and two abreast filing into the choir take their places. The dean intones the opening words of the service, and the choir responds in clear, ringing voices that at the Amen end in swelling harmony. Then comes a *Te Deum* and a *Benedictus*, by Stainer, in which the boys' voices, wild and sweet, pure and passionless, supported by tenors, baritones, and basses, rise and sink, and soar again like incense

to the great dome, dying gradually away in dim and doleful echoes among the lofty arches of the fretted roof. A Lesson is then read in a low, monotonous voice, which leaves its hearers in ignorance of the words spoken.

The service is religiously followed by most of those nearest the choir, a congregation that shifts and changes day by day; but those in the lower portion of the sacred edifice take no part in it, and merely listen to the music, or stare at the rows of white figures seen in relief against the black background of oak stalls. Here sits a lad seeking rest from the heavy burden of parcels beside him which with sore weariness he has yet to deliver. Near him are a weary-footed tramp and his wife, who have drifted in from the tumult of the thoroughfare outside, and are now enjoying the forgetfulness of struggle in the profoundest of slumbers. Both bear traces, not only in their worn garments but in their pinched and pallid faces, of their bitter and pitiless fate, and one wonders what their end will be. Lower down sits one who at every footstep he hears, anxiously turns his head to gaze behind in expectation of seeing her he has asked to meet him here. A couple of girls chat with a freedom that ignores their surroundings, save when a half-suppressed laugh causes a

neighbour to regard them with curiosity or with reproach.

A pale young man, down at heel, the ends of his trousers frayed, the collar of his coat turned up around his neck, reads an evening paper, probably seeking some advertisement which he will presently answer with a hopeful heart by the wan light of a tallow candle in his lonely garret near the roof. Not far removed from him, a dark-complexioned little man, with a deep-lined countenance and a spare figure shabbily clad, kneels on the pavement between the forms, his back turned towards the choir, and with uplifted hands and upraised eyes, prays aloud. They who notice him smile, evidently attributing a fervour which heeds no man, but is centred on the Maker of all men, to a mind diseased. A hollow-cheeked woman, young in years, pallid-faced, miserable in appearance, ragged in dress, with some undefinable air of refinement, some indestructible appearance of gentle birth yet clinging to her, looks at him with a quiet, speculative gaze, perhaps wondering if heart-rising prayer will give him what he desires, or if it would secure to her that she has sadly missed in life, that she may soon seek in death. Behind her sits that most intolerable of nuisances, the man who snuffles every three seconds

with the regularity of clockwork; but she takes no heed of him, nor has she eyes for the little old lady in short skirts and pattens, who wears a black poke bonnet adorned by a veil, and carries a basket on one thin bare arm, the whiteness of which is accentuated by the sable colour of the shawl from which it peeps. Heaven only knows from where she came. She certainly belongs to a bygone age, and looks more like a figure that might at midnight drear haunt the oak-panelled rooms and lofty corridors of some venerable mansion than a modern lady that had come into the temple to pray.

But pray she does not. Now and then she plunges into her basket a ghastly, mysterious-looking hand, such as might touch a sleeper's face in darkness and chill his blood—a thin and wasted hand, covered with a black kid glove having twisted finger-tops—and draws out some edible which disappears within the black poke bonnet and is seen no more. From where she sits it would be impossible for her to hear the words of the Second Lesson now being read; but having music in her strange and perhaps distraught soul, she listens attentively to the singing of an anthem by Walmesley, that rolls in echoing billows down the aisle. Maybe she finds consolation in the fact that insignificant as she is she can hear

the gladsome harmonies to which the ears of the great and noble company lying in the cold and joyless crypt below are deaf for ever and for aye. Many leave the church when the anthem is finished, but more remain behind for the Magnificat and the Nunc Dimittis, which the choir sings with sweetness and solemnity. Then, the Responses being intoned, the service concludes, and vergers and choir, dean and canons, pass in procession to the vestry.

By this time the windows in the dome look pale and wan, for the light behind is faint. Deepening shadows have gradually crept up the aisle, and in the gathering gray and wavering gloom the white figures of dead heroes seem as spectres who would scare the living from longer intrusion on their rest.

THE MORAVIANS.

SUNDAY MORNING IN FETTER LANE CHAPEL.

THE Moravians or United Brethren, are a religious body of whom little is known. Its members regard it as a continuation of the Bohemian Church, which having dwindled down under persecution almost to extinction, was revived in the eighteenth century by Count Zinzendorf a man of rank and wealth, who being banished from Saxony devoted his life and property to the establishment of this sect. For a while the Moravians contemplated the idea of affiliating themselves with the Lutherans, but on casting lots they decided to remain a separate body under the name of the *Unitas Fratrum*. Certain articles of faith and rules of discipline were drawn up, under the guidance of Count Zinzendorf, as the basis on which the new society should rest.

Somewhere about the year 1738 the sect was introduced into England by one Peter Bohler, and soon gained followers. Peter Bohler occasionally held con-

ferences with John Wesley, and the disciples of both leaders met in the same house of worship, situated in Fetter Lane. But confusion and misunderstandings continually arose, until at last John Wesley boldly denounced what he was pleased to call the errors of those differing from him. "I have warned you thereof again and again," he told them, "and brought you to turn back to the law and the testimony. I have borne with you long, hoping you would turn; but as I find you more and more confirmed in the error of your ways, nothing now remains but that I should give you up to God. You that are of the same judgment follow me." He then withdrew his congregation to Upper Moorfields, leaving the Moravians in Fetter Lane where they continue to meet to the present day.

For a while the body was regarded with suspicion and jealousy, and in 1745 when party feeling concerning the Stuarts ran high, they were accused of being Papists in disguise and favourers of the Pretender, who transacted treasonable matters at their meetings. Some of their chapels were wrecked, many of the congregations were imprisoned for declining to take the oath of allegiance—they believing, like the Society of Friends, that the taking of oaths was unlawful. In 1749 they presented a petition to Parliament, asking for a strict examination into the doctrines and institutions of their

Church, in order to free themselves from suspicion and to obtain a confirmation of their civil and religious rights. A Bill was introduced and after encountering opposition, was subsequently passed. It acknowledged the *Unitas Fratrum* to be "an ancient Protestant Episcopal Church, which had been countenanced and relieved by the kings of England, his Majesty's predecessors," and declared its doctrine differed "in no essential article of faith from that of the Church of England as set forth in the Thirty-nine Articles." Moreover, a simple affirmation in the name of Almighty God was allowed to such members of their Church as had conscientious scruples against the form of an oath; a dispensation from serving as jurymen in criminal cases was granted them; and they were exempted under certain conditions from actual military service.

In its doctrines the Moravian Church resembles Calvinism, but its government is episcopal. Its clergy are divided into three classes—bishops who ordain, but only with the permission of elders; presbyters who in other respects are equal to bishops, and preside over congregations; and deacons, who assist the presbyters and are aided by deaconesses who teach and help the members of their own sex. The congregations are separated into a similar number of orders, consisting of catechumens, comprising the children of the brethren;

communicants, who are regarded as members of the Church; and prefects, or those who have proved themselves prudent and zealous. From these last are selected by a majority of votes the lay elders, who direct and govern each congregation "with reference to the doctrine, walk, and conversation of all its members, the concerns of the choirs, and of each individual person." They are bound to visit each family at least once in three months, and to report to the pastor if worship is regularly maintained in each household, or whether the various members are conducting themselves in a pious and sober manner. But this personal surveillance does not end here, for every congregation has a committee, whose duty it is to watch over the domestic and business affairs of the brethren, and to settle all disputes that arise between them.

The general management of the Church is conducted by means of synods, composed of brethren who were for a time entrusted with the direction of the community, by bishops and ministers, and by deputies sent by various congregations. They form themselves into a synod and select a president. Female elders are permitted to be present but are not allowed to vote. At these meetings the condition of each church and mission is separately considered; as well as the education, state of religion, and doctrine of each con-

gregation. The synod of *Herrenhut*—the head-quarters of the Church—maintains a general supervision over the entire body. In the ruling of their affairs, be it private or public matters, they are actuated according to the interpretations given to Scripture; but occasionally when uncertain as to their actions, they decide by lot, believing Providence will by this means direct them aright. Some years ago when marriages were not allowed to take place except sanctioned by the elders, it was their custom to decide in this manner the fate of those desiring to be united; but this probably being found intolerable by youthful members of the congregation, has now been abandoned.

A high-class education is not considered necessary to the ministry; knowledge of the Bible, piety, and zeal being regarded as sufficient qualifications for the office. Formerly, in imitation of the early Christians, all property was held in common. There are yet many houses where the brethren live in community; the single men and single women, widows and widowers, dwelling apart, each governed by elderly persons of their own sex and state. In such communities those who are able, and who are not possessed of independent means, labour in the occupation to which they were bred, and contribute a stipulated sum for their support.

The Christian Church is not confined, they believe, to one sect or party; and moreover with singular charity, they believe themselves spiritually joined in bonds of love to all followers of Christ. Their manner of administering baptism and communion differs from the forms observed on such occasions in the Established Church. At baptism, not only the officiating minister, but both godparents, or witnesses, bless the infant by the laying on of hands. Formerly a mode of exorcism to expel all powers of darkness from the new-born soul was practised, but is now seldom used. Before communion, commonly celebrated on the evening of every fourth Saturday, the minister exhorts those about to receive the sacrament to examine their consciences. Afterwards, whilst kneeling, they ask for absolution. Then the minister, wearing a white surplice, distributes the bread, assisted by the deacons. This is held in the hands of the communicants, who stand until all have received it, when they kneel and eat, whilst the minister says, "Take, eat, this is my body which is delivered for you." They then rise and receive the wine standing, passing it from hand to hand, after which they give each other the kiss of peace. Once it was their custom to observe the ceremony of pediluvium, or feet-washing, before receiving communion; but this is now only practised on particular

occasions, such as Holy Thursday; then women wash the feet of their own sex, men keeping to the same rule regarding themselves.

Another observance of the Moravians is when one of the congregation is near death, the elders assemble round his bed, sing hymns, offer prayers, and bless him by the imposition of hands. At his burial all the brethren in the neighbourhood attend him to his grave. Their method of celebrating Easter contains much that is solemn and beautiful. On the rising of the sun on that day they flock to the burial-ground, usually preserved with great care. Here the minister turning to his flock, says, "The Lord has risen," when with joyous tones they cry aloud, "He is risen indeed." Hymns are then sung, a confession of faith in the form of a prayer is repeated, and a solemn commemoration made by name of those who during the previous twelve months have passed from their midst and sleep in peace. At the beginning of each year a collection of texts, to which are added a few lines from appropriate hymns, are printed for every day, and circulated throughout the Church, in which manner all the congregations are "fed with the same truths on the same day." From Christmas to Easter they read the life and death of Christ; at Whitsuntide they begin the Acts of the Apostles;

afterwards they read the Epistles in the order in which they were written. Love feasts, in imitation of the Agapæ of the early Christian Church, are occasionally celebrated by them.

Congregations of the Moravians are scattered throughout Switzerland, Holland, and America, settlements having been made in the latter country since 1742. In England they have schools at Fulneck in Yorkshire, Fairfield in Lancashire, and Ockbrook in Derbyshire. Each community provides for the erection of a church, and maintenance of ministers and schools. Their missionary labours began in 1731, when Count Zinzendorf became acquainted with a negro, who gave an account of the sufferings endured by slaves in the island of St. Thomas, and spoke of their desire for religious instructions. This interesting the Count, he made the facts known to his congregation, the result being two members volunteered to travel to the West Indies, and if necessary submit to slavery that they might gain access to the ignorant and afflicted. They were not obliged to undergo this ordeal, but supported themselves by manual labour, whilst teaching the heathen. Their example was followed by others, who went to various parts of the world preaching the Gospel; since which time missions have been established in Greenland, Labra-

dor, Jamaica, South Africa, Barbadoes, and Australia, both men and women, known as a Congregation of Pilgrims, having zealously undertaken to spread Christianity.

In England and Wales the Moravians have thirty-four chapels. Their place of worship in London is situated in Fetter Lane, a small and singularly plain building, entrance to which is gained by a hall running through a private house. The building narrowly escaped destruction during the great fire of 1666, and since then has undergone but such changes as paint and whitewash may effect. The grim cheerless chapel is historical; for from its pulpit Richard Baxter "preached as a dying man to dying men," as though he might never see them more; and John Wesley held forth to his first followers. The walls of this chapel are coloured a blue-grey hue, and skirted with drab-painted boards to the height of some five feet. At one end stands a pulpit, beneath it a table; uncomfortable stiff-backed forms are ranged over the rough boarded floor, uncarpeted save at the entrance passage. A gallery runs down one side of the building and across the end wall, and here is a small, wheezy organ, whose internal arrangements are hastening to decay. A highly polished stove stands near the half-glass door, which

on being opened or shut, shakes its panes sadly, as if craving tender treatment because of age.

No sign of decoration or embellishment is visible, there is nothing on which the wearied eye might rest with pleasure or relief. Walls of drab and grey, a whitewashed ceiling, clean-scrubbed floor, and mahogany-coloured pulpit, are not picturesque. Nor is the congregation—sparse indeed in numbers, the men sitting at one side, the women at the other. Judging the former from their light-hued, close-cropped hair, pale complexions, blue eyes, stiff port, and somewhat stolid expressions, they chiefly hail from the Fatherland. Concerning the fairer sex, it is more difficult to decide, but it can be said with justice, their beauty and grace were not such as would readily distract the gaze of devout worshippers.

Soon after a clock hidden in the recesses of a vestry, had given eleven strokes, thin-sounded and feeble as if every one might be its last, a man in a black frock-coat ascended the pulpit, and after a slight pause, as if pondering in silent sadness over the empty forms which faced him, he began the service. This differs considerably from that of the English Church, and mainly consists of the recital of short prayers to which the congregation responds aloud.

“O come,” he begins, “let us worship and bow down; let us kneel before the Lord our Maker.”

To which those present answer: “For He is our God; it is He that hath made us; we are His people and the sheep of His pasture.”

Again his voice is heard saying: “Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name.”

And once more comes the response: “For the Lord is good; His mercy is everlasting, and His truth endureth to all generations.”

He next reads some sentences from Scripture, selections from the Psalms, the Gospels of St. John and St. Luke, and the Books of Daniel and Exodus, after which he repeats aloud the Lord's Prayer. Then comes a long Litany, read by him in slow, measured tones, and answered by his flock, they praying, as many have need to pray, that they may be preserved from the “unhappy desire of becoming great, from self-complacency, from untimely projects, from needless perplexities, from the murdering spirit and devices of Satan.” Occasionally the Litany is interrupted that a verse may be sung, the organ buzzing loudly before its notes have been touched, as if anxious to begin, and

likewise humming when its music has ceased, as if loath to end.

Long prayers follow; petitions are offered for the preservation of the Royal Family and the guidance of Parliament; passages of Scripture are read, and hymns are sung by the congregation, which sits the while. The rendering of the part singing is fairly good, for the foreign element present has an ear for time and tune. In this manner a very simple service is gone through. The congregation is however not yet dismissed, for a sermon follows—read aloud in tones that rise and fall in measured cadence, like a schoolboy's recitation of hackneyed verses, until the monotony becomes either sufficiently soothing to induce sleep, or irritating enough to produce madness, according to the temperament and mood of the hearer. If a book fell, a door banged, or a worshipper snored, some relief might be experienced from the dreadful sound of a voice never still, but steadily and unflinchingly it winds its slow way through time, until ultimately it seems to have escaped the control of its owner, to whom silence was no longer possible.

Just before the minute hand of a clock hanging under the little organ loft, and therefore facing the

offender, had completed its round since the beginning of his discourse, the preacher ended his wearisome sermon. Then a final hymn was sung with hearty gratitude, a benediction pronounced, and the service was concluded.

The doctrines of the Moravians are in accordance with the Confession of Augsburg. A synod held near Rugby in 1775 declared "the chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this: that by the sacrifice for sin made by Jesus Christ, and by that alone, grace and deliverance from sin are to be obtained for all mankind. We will, therefore, without lessening the importance of any other article of the Christian Faith steadfastly maintain the following five points:

"1. The doctrine of the universal depravity of man: that there is no health in man, and that since the Fall he has no power whatever left to help himself.

"2. The doctrine of the Divinity of Christ: that God, the Creator of all things, was manifest in the flesh and reconciled us to Himself; that He is before all things, and that by Him all things consist.

"3. The doctrine of the Atonement and satisfaction made for us by Jesus Christ: that He was delivered

for our offences and raised again for our justification, and that by His merits alone we receive freely the forgiveness of sin and sanctification in soul and body.

“4. The doctrine of the Holy Spirit, the operations of His grace: that it is He who worketh in us conviction of sin, faith in Jesus, and pureness of heart.

5. “The doctrine of the fruits of faith: that faith must induce itself by willing obedience to the commandments of God from love and gratitude.”

The motto of the Moravians is “to humble the sinner, to exalt the Saviour, and to promote holiness.”

SATURDAY AFTERNOON WITH THE SEVENTH DAY BAPTISTS.

THE Seventh Day Baptists claim to be able to trace their practice back through the centuries to the Apostolic Church. Amongst the Eastern Churches the Armenian, the Nestorian, and the Abyssinian, from the earliest times to the present have kept the seventh day holy. In the reign of Elizabeth, it occurred to many conscientious and independent thinkers, "as it had previously done to some Protestants in Bohemia, that the Fourth Commandment required of them the observance, not of the first, but of the specified seventh day of the week, and a strict bodily rest, as a service then due to God. They became numerous enough to make a considerable figure for more than a century in England, under the title of Sabbatarians, a word now exchanged for the less ambiguous appellation of Seventh Day Baptists."

Prominent amongst the converts to this belief at

this period were John Trask and his wife, the latter being keeper of a private school. John Trask was tried in 1618, when Bishop Andrews argued against him, sentence being passed upon the offender that he be "set upon the pillory in Westminster, and from thence to be whipped to the Fleet, there to remain prisoner." This punishment had the effect of changing his opinions concerning the keeping of the Sabbath, when he was released. His wife, however, was not moved from her convictions by fear of the law; she stoutly refused to teach on the seventh day, and was accordingly arrested and flung into prison.

A quaint historian says: "Mistress Trask lay for fifteen or sixteen years a prisoner for her opinions about the Saturday Sabbath, in all which time she would receive no relief from anybody, notwithstanding she wanted much, alleging that it is written, 'It's a more blessed thing to give than to receive.' Neither would she borrow. She deemed it a dishonour to her head, Christ, either to beg or to borrow. Her diet for the most part of her imprisonment—that is, till a little before her death—was bread and water, and roots and herbs; no flesh, nor wine, nor brewed drink. She charged the keeper of the prison not to bury her in church or churchyard, but in the fields

only, which was accordingly so done. So there was an end to her sect in less than half a generation. 'Tis true it begins of late (1661) to be revived again, but yet faintly. The progress it makes is not observed to be much. So that, notwithstanding all gangrenes of spirit with which the times are troubled, as yet it spreads little, and therefore it is hoped a short caveat such as this may suffice against it."

The sect was by no means suppressed, though its members met in private to evade persecution. John Trask wrote in favour of seventh day observance, as did likewise Theophilus Brabourne, who may be regarded as having founded in England the Sabbatarians, or Seventh Day Baptists, about the year 1620. The necessity for secrecy has made the history of these people difficult to trace; the fate which awaited themselves and their property succeeded in destroying their records and papers. It is certain that in the year of the Restoration the sect had one church at Natton, and another was founded at Pinner's Hall on "the fifth of the first month, vulgarly called March, in the year 1675-6, by the labour and care of that eminently pious minister of Christ, Mr. Francis Bampfield."

The latter was a clergyman who held a living in Dorsetshire. Discovering that the Church of England

needed reformation, he "set about making the laws of Christ his only rule," a proceeding which has ever drawn on men the persecution of the world. Amongst other observances he regarded the seventh day as the true Sabbath, to cure him of which belief the law cast him into prison, where he remained for nigh nine years. When released he wished to receive baptism according to the rules of the Baptists, and for this purpose set out for Battersea, but was prevented from fulfilling his intentions. Subsequently "he, with one more, travelled from London to Salisbury, where about the middle of the day, in the broad river of that city, which runs with living water, he received his being baptized as by the hand of Christ Himself, in the face of the Heavens, and so passed under water, and baptized another."

It was after this ceremony he held public worship in his own house in London for about two years and a half, when it was considered by his congregation that they might have a more public place of meeting. One of them writes that various sites for the new building were proposed, and "after they had laid aside their own prudential determinings in this matter, and had sought the Faces of *Ælohim* to choose for them, they gave forth lots: one for Great Morefields, a second for Spittlefields, a third for Pinner's Hall, and

a fourth for elsewhere, we being not to limit the All-free Agent, the Faithful Creator, the Gracious Redeemer. Having agreed upon one to draw the lot, we all looked up to the God of Heaven, expecting His allotment; the lot opened spake Pinner's Hall to be the place of our solemn assembling for instituted worship."

The minister and his congregation were not long allowed to meet in peace. One day in February, 1662, a constable with a posse of halberdiers burst into the chapel and ordered Francis Bampfield to come down out of the pulpit in the King's name.

"I discharge my office in the name of the King of Kings," replied the minister.

"I have a warrant from the Lord Mayor," cried the constable.

"I have a warrant from Christ, who is Lord Maximus," answered Francis Bampfield, whereon he was pulled down from the pulpit and with six of his hearers brought before the Lord Mayor. That dignitary fined several of them ten pounds, but bade the pastor go about his business. This injunction he strictly obeyed by preaching that afternoon in the same place, when he was again dragged from the pulpit, but the constable having no warrant for his arrest was obliged to let him go, when the minister continued the interrupted service at his own

house. A third time in the same month his meeting at Pinner's Hall was interrupted by the constable, who marched him triumphantly before the Lord Mayor, accompanied by a mighty throng, some of whom jeered and laughed, whilst others pitied and praised. He was thrown into Newgate Prison, where he died in 1684.

Another congregation of Seventh Day Baptists held their meetings at Bull Steak Alley, Whitechapel, their pastor being the Rev. John James. Whilst preaching to his followers on the 19th of October, 1661, he was hauled down from his pulpit and with a number of them, taken before a bench of justices sitting at a tavern. He was accused of treason and committed to Newgate, and after a weary trial in which he strove to make clear his innocence, was condemned to death. His devoted wife petitioned for his pardon, but in vain. The day before his execution the hangman demanded twenty pounds, "that he might be favourable to him at his death." He fell to ten and then to five pounds, to which John James said, "he must leave that to his mercy for he had nothing to give him." On the 26th of November he was tightly pinioned, laid on a sled, and drawn through the mud and filth of the streets to Tyburn. On the scaffold he continued the discourse

which was interrupted in his chapel, and prayed for those who had borne false witness against him. When he had ended, the executioner said :

“ The Lord receive your soul.”

“ I thank thee,” he answered.

“ This is a happy day,” said a friend and follower who stood near.

“ I bless God it is,” he replied.

He was then executed, his heart was torn from his body and burnt, his head and quarters flung into a basket and taken to Newgate, “ and from thence were disposed by the King (Charles II.), viz., his quarters to the gates of the city, and his head first upon the bridge, but afterwards by appointment taken down thence and put upon a pole in Whitechappel, over against the passage to the meeting-place where he and his company were apprehended.”

John James is said to be the founder of the Mill Yard Church, Leman Street, which existed until a few years ago, when it was pulled down by a railway company. Notwithstanding banishment, fines, imprisonment, and death, the members of this sect continued firm in their belief, which they handed down to younger generations. At present their numbers are small in England, but are numerous in America. Whilst the congregation of Mill Yard Church

are waiting for another place of worship to be built for them, they hold services in a school-house in Commercial Road, Whitechapel. Their pastor is the Rev. William M. Jones, D.D., a scholar in the true sense of the word, proficient in knowledge of Eastern languages, a traveller who has preached in French in Hayti, and in Arabic in Palestine.

In all points save that regarding the Sabbath they agree with the Baptists. In this particular all Christendom is astray. The Rev. William Jones says the testimony of Church history is that the Eastern Churches kept the Sabbath until the fifth century. The first Sunday edict was issued by the Roman Emperor, Constantine, the 7th of March, A.D. 321, as follows: "Let all judges and city people, and all tradesmen, rest upon the venerable day of the sun; but let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favourable time should not be allowed to pass, lest the provisions of heaven be lost." "Therefore," remarks this Seventh Day Baptist pastor, "heathenism is the father of Romanism and the mother of Sunday keeping. Why then should Protestants esteem it as a sacred day?" This question

he fails to answer; but he has placed on record his reason for keeping Saturday holy. This is because God commands it. "The seventh day is the Sabbath of the Lord thy God."—Exodus xx. 10. "The Sabbath was made for man. The Son of Man is Lord also of the Sabbath."—Mark ii. 27, 28.

"In more than one hundred and sixty Asiatic, African, and European languages," he adds, "I find only one uniform week of seven days, beginning with Sunday and ending with Saturday, the seventh day, which in one hundred and eight of them is called Sabbath, or the seventh day. There are various reckonings of years, as the Old Style and New Style, Mohammedan, etc., but the week has been always uniformly the same with Jews, Christians, Mohammedans, and the Heathen. Hence the identity of Saturday as the seventh day, the true Bible Sabbath—God's memorial of His creative work, His testimony against idolatry and atheism. Sunday is kept in honour of the resurrection of Christ; but the New Testament nowhere enjoins it, either by precept or example. Christ rose 'late on the Sabbath day,' not the first day. The death and the resurrection of Christ are memorialised by Baptism and the Lord's Supper, and not by a day."

The chapel in which the Seventh Day Baptists

now hold their meetings on the first Saturday of January, April, July, and October, is a small building in the Commercial Road, Whitechapel. A fireplace, a sage-green dado, and five doors in the end wall give the chapel the appearance of a room; but a tiny pulpit, an harmonium, and some chairs and forms ranged in line, favour the idea of its being a house of worship.

To a congregation of a dozen adults and two boys the Rev. Mr. Jones began the service, which in no way differed from that of the Congregationalists. The doxology, one of the Psalms, and a chapter from St. Luke were read by Mr. Jones, junior, an anthem and hymns sung by the congregation, and a short sermon preached by the pastor. The service, which was simple in form and earnest in spirit, was constantly interrupted by the roll of traffic, the bells of a tramcar, and the hammering of a stonemason. And in this way those within were reminded that the outside world differed from them in the keeping of the Sabbath Day.

THE END.

CHEAP EDITIONS OF POPULAR WORKS.

By J. FITZGERALD MOLLOY.

Three Novels in Picture Boards, 2s. each.

A MODERN MAGICIAN.

"A striking work of fiction. . . . There is a capital garniture of society life, of good dialogue, of the lives of worthy people. The novel will be found more interesting and far abler than most stories of the day."—*Scotsman*.

"Mr. Fitzgerald Molloy takes the reader with him without pause from the first page to the last, by virtue of the interest felt in his hero and heroine."—*Globe*.

"We find a very good plot, and some clever sketches of types and individuals belonging to the most modern phase of society. The hero and heroine are interesting, and the inconsistency of each in his and her several ways is true to life; it is, however, a new departure for a novelist to depict this moral defect with such startling frankness, and results so terrible."—*Spectator*.

"The entire book shows a series of daring and original scenes, which set it quite apart from the ordinary novel. In his quality of a practised novelist, Mr. Molloy has produced a work that will claim the ready adhesion of the believers in mysticism, whilst its forcibly drawn characters and striking incidents will suit the taste of the admirers of realistic fiction. In fact, the two absolutely opposing elements of occultism and realism are in these pages made to mingle in a fashion not previously attempted."—*Morning Post*.

"Sometimes a portrait is painted in a single sentence, and every character is forcibly drawn."—*Boston Herald*.

WHAT HAST THOU DONE?

"Mr. Fitzgerald Molloy has written one of the pleasantest and most readable of Irish novels we have lately seen. As a whole it is quite the best we have seen by the author."—*Daily News*.

"This very clever story is far above the average of such productions. The descriptions of Irish life are especially good."—*St. James's Gazette*.

"Fitzmaurice, the adventurer, is finely drawn. We always read the descriptions and the dialogue with pleasure. The humour is better than the sentiment; but we always recognise the work of a practised and facile pen."—*Spectator*.

"It is bright, picturesque, and entertaining."—*County Gentleman*.

"This novel displays considerable ability. The scenes in which we are introduced to the vanities and follies of society are admirably contrived, and sketched with a firm and true hand."—*Morning Post*.

THAT VILLAIN ROMEO.

"A bright and unquestionably interesting story."—*Academy*.

"The driest and boniest of reviewers will scarcely be able to deny that Mr. Molloy can write in a pleasant style, and describe contemporary society in a manner which, if a little free, is undoubtedly easy. He displays a considerable power of distinct character drawing."—*Daily News*.

"Few society stories possess the merit of 'That Villain Romeo.' The principal charm consists in the complex and picturesque study of the heroine. Nothing more piquant and fascinating was ever painted than Marcus Phillips' model."—*Morning Post*.

"An exceedingly powerful and fascinating story. As a drama of inexorable fate the work must rank high."—*Daily Telegraph*.



BL
98
M7
v.2

THE LIBRARY
UNIVERSITY OF CALIFORNIA
Santa Barbara

THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW.

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 918 437 5

